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OF

SELF-REALIZATION

Acārya Śri Rajaneesh

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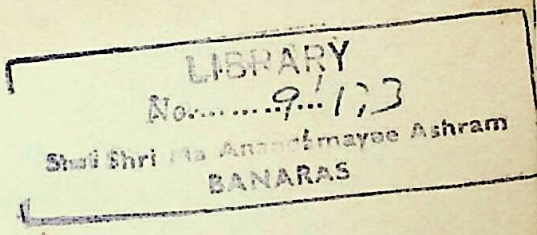

Acārya Śri Rajaneesh

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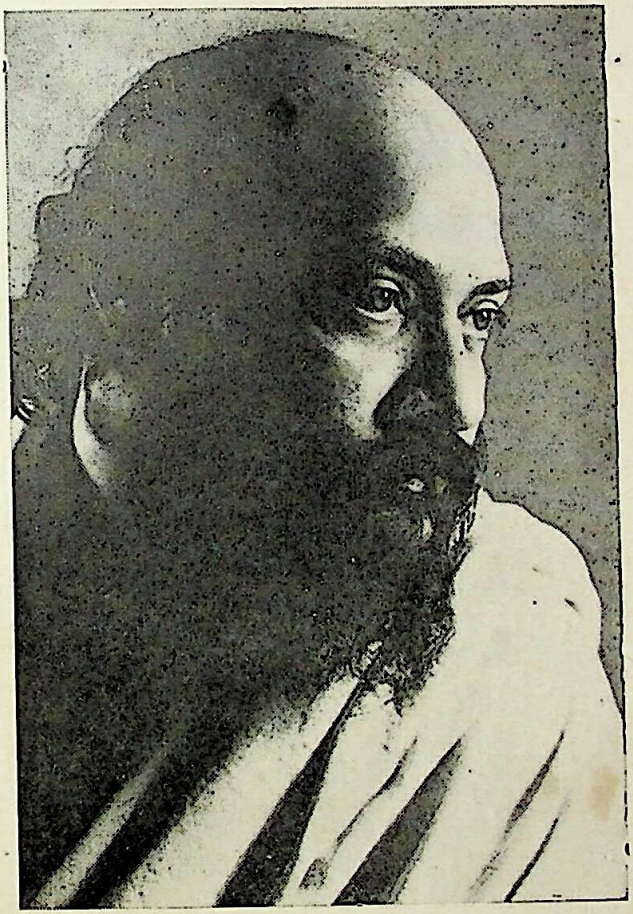

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PATH OF SELF-REALISATION

I behold the man steeped in darkness. As in the dark night a house-lamp is extinguished, so has become the man, today. Something is extinguished within him.

But that which has flamed-off can be rekindled.

And, I behold him wandering for want of direction ! In the midst of an endless ocean, as a boat is lost, so also has he lost his being and becoming.

But that which has fallen into oblivion can be brought back to memory.

Thus, there is darkness. But that does not grant for despair of light; for steeper the darkness, nearer is the dawn.

I behold that a spiritual renaissance is in the offing in the entire world and time is ripe for the birth of a new man; it is from this agony of deliverance that we are suffering.

But this renaissance awaits our active cooperation. It has to come through us, and we, therefore, cannot be the silent on-lookers. We have to pave way for it through ourselves !

The dawn can be nearer only if we fill our-

selves with light. Its possibility can turn into reality only at our hands.

We are the bricks of the castle of the future, and we are those mighty rays which have to announce the sunrise. We are the creators, not spectators.

And this, therefore, is a construction not only for future, but for the present too ! By making himself alone, can the man become the maker of humanity.

Individual is the unit of society. He brings the evolution, as also the revolution.

You are that unit !

I wish, therefore, to hark you ! I wish to break your slumber.

Do you not find that your life has become a drab and dull affair, that it has lost all purpose and meaning ? It is but natural.

Without light, life can have no meaning. Without this flame inside, one can experience no joy.

That we find life a boredom and burden, is not because life is actually that. Life has an eternal meaning but we have forgotten the path which leads to sense and success. In fact we are merely living with no relation, whatever, with life. It is not living, it is awaiting death.

Obviously and essentially, awaiting death

can lead only to boredom. How can it take to bliss ?

This to announce unto you, I have come here; that there is a way out of this nightmare which you have misconceived as life.

The path exists from time immemorial. For the path that leads from darkness unto light is eternal.

It is there, though we have turned back from it. I want to turn you toward this.

This very path is Dharma. It is the means of kindling light within the man. It is this that shows the direction to the wandering boat of humanity.

Mahavira says :

'Jarāmaraṇa vegeṇam,
bujjhamāṇāṇa pāṇiṇam
dhammo dīvo paitṭhā ya,
gai saraṇamuttamam.'

"Dharma alone is the island, the refuge and the shelter for the men tossing on the waves of age and death in this world."

Do you thirst for the light which fills life with ecstasy? And do you crave for the Truth which joins you with immortality?

If that is so, I invite you. Accept my invitation for light and bliss and immortality. It is just the awakening that enrolls you as a member of a world of new light !

Nothing more has to be done–nothing but to open your eye; nothing else, but waking up and looking forward.

Nothing, in fact, goes off in man, nor can the direction be lost. It is when he closes his eyes that there is all dark, that there is no direction. With eyes shut, he is a penniless poor and with eyes opened, he becomes an emperor.

From the dream of a penniless poor, I call you to wake to the reality of being an emperor. I wish to transform you from a vanquished to a victor, I wish to change your darkness into light and death into immortality–but are you prepared to accompany me on this pilgrimage ?

With this ringing call of Acharya Shri Rajaneesh, we present to you this compilation of his sublime thoughts.

A Sadhana-Shivira (spiritual-camp), where he gave vent to these ideas, was organised in the calm surroundings of Shri Muchala Mahavira, near Ranakpur, Rajasthan from 4th June to 8th June 1964. The purpose was to be benefitted by the life and thought of Acharya Shri. This camp was the first of its kind, and the organiser was Shri Hiralal Kothari. He has been good enough to offer this compilation to us, which, in turn, we are presenting to you.

INAUGURATION OF THE CAMP :

"In order to realise the Truth, the mental ground has to be prepared in the same manner as the soil is first prepared for planting the flowers."

"First of all, I offer my love to you. With this, and this alone, I welcome you in this the solitude of hilly area. I can hardly offer anything except love.

The proximity of the Lord has given to my heart an endless stream of love-this I want to distribute; this, in fact, I want to scatter around the world and yet, how strange it is, the more I distribute the more does it increase !

Probably, the real wealth is the one which increases with distribution—the one that decreases is not the real wealth.

Would you accept this love of mine ?

I can well see the acceptance in your eyes–they are full with the sense of reciprocation. Love begets love, hatred gives rise to hatred. *Whatever we give returns to us. This is the eternal law.*

Therefore what you want for yourself, you must give the same to the world. None can get the flowers in lieu of thorns.

I can witness the flowers of love and peace blooming into your eyes. For this I am beholden. Here now we are not many–love unites and turns many into one. Bodies are different and so they have to remain but behind these bodies there is something which meets in love and is united by love.

It is only after this union that there can be a conversation and an understanding.

In love and love alone, can there be a possibility of a communication.

We have gathered in this solitary corner so that I may speak something to you and you may hear me. Without a prelude of love my speech and your hearing are impossible. *The heart opens itself only to love, and, lest we forget, the real listening is possible only when we listen through heart and not through intellect.*

You might as ask to whether the heart also hears. To this I will say that it is only the heart that hears whenever hearing is possible. Intellect has never heard anything so far, it is completely deaf.

And, the same is true about the speech as well. The words can bear any meaning only when they come out of the depths of heart. They can smell like fresh flowers only if they come from heart, otherwise they are the withered flowers, nay, merely the paper flowers.

I shall open my heart unto you and if your heart opens itself to me, then there may be the meeting and communication. And in that moment of meeting something is communicated which no words can say, much of that, which is unsaid is heard. That which is not uttered, but exists in the interludes of utterances is also communicated.

Words are but the feeble signals, but given complete concentration and silence, they can become powerful. It is this which I term as "hearing through heart."

But even when we are listening to someone we are surrounded by our personal thoughts. Such listening is false. Under such a condition you are not the "listener". It is only a delusion that you are listening when in fact you are not.

For right hearing, the mind must be in a state of silent watchfulness. *You are simply hearing, doing nothing else.* Then alone you can hear and understand, and this understanding becomes a transformation and a light.

If this is not so you can hear none but yourself. Your own internal noise surrounds you. Nothing can penetrate through these surroundings. You appear to be seeing but you do not and you appear to be hearing but you do not.

The Christ once said: "*Let those who have eyes see and those who have ears hear*". Does it

mean that the people whom he was addressing were blind and deaf? No, they did have eyes and ears but eyes and ears alone are not enough to see and hear. *Something else is required, without which their presence or absence makes no difference.* *"T hissomething else" is inner silence and abiding quest.* When these are present, only then the mental horizons are accessible and mutual communication is possible.

To this kind of hearing I look forward in this Sādhanā-camp. And once this is developed, it becomes a life companion, for it is through this that we attain freedom from our trifling engagements and wake up to this vast and mysterious world outside. It is through this that we experience the eternal and the endless light of the soul which lies hidden behind the noisy bustle of mind.

Right vision or right hearing is not an essential of this sādhanā-camp alone, it is, indeed, the fundamental requirement of right living. As every reflection appears crystal clear in a calm and waveless lake, similarly the Truth, the Lord, will be reflected into you if there is calm and peace in yourself.

I can well see that silence appearing into you. There is something in your eyes, something in your quest which invites me to speak what I have to; it invites me to present before you

the truths, I have experienced, the ones that have enchanted my soul, for your hearts are curious and eager to understand them.

You are prepared to receive, this drives my heart also to flow unto you.

In this peaceful atmosphere and in this peaceful state of your mind I shall definitely be able to speak what I want to speak to everyone. It is only when hearts are deaf that one has to resist the temptation of saying what one wants. Is it not that light stops coming in if the doors of your house are shut? In the similar manner I have to stop before many a house.

But that your gates are open is auspicious. It indeed is an auspicious beginning.

From to-morrow morning we will begin a five-day programme of self-realisation. As a foreword to it I must say certain things to you.

For the realisation of truth, mental ground must be cultivated and ploughed in the same manner as the land is cultivated and ploughed before flower is planted.

For this, there are certain principles:

First principle: *Living in the present.* Do not float in the mechanical chain of past and future. Because of this tendency, the living moment of the present, which alone is the real moment, goes in vain. In fact, past and future, both, do not exist. The real and the living is the one that is present. If truth can be realised it

can be done only by living in the present. Remind yourself constantly to remain free from the shackles of past and future during these five days of self-realisation; know that they do not exist. The moment which is at hand–the one in which you are existing, that alone lives. This night when you go to sleep, go as if you are shaking of the entire past. *Die unto the past.* In the morning, rise as a new man to the new day. What has slept, let that not rise. Let it sleep for good. Let that rise which is eternal new and novel. Constantly, during all the twenty four hours of the day, remember this and be cautious that the mechanical habits of past or future thought do not become active. Being watchful to them is enough *for if there is watchfulness these habits cannot become active. Watchfulness breaks them.*

Second principle : *Living naturally*—Entire behaviour of man is artificial and formal. We wrap always an illusion around us and because of this illusion we gradually forget our reality. We must put off this mask. Just as the actors remove their stage dresses after the play, similarly you should also take off your masks. Let that appear which is fundamental and natural about you. Let that be your living faith. Self-realisation can grow only in simple and natural life. During these days of self-realisation, remember that you do not hold any position, prestige

or dignity. Shake off all these masks. You are simply yourselves, very ordinary human being without a name, a prestige, a family, a sect or a cast. A nameless person—a very ordinary and simple unit. This is the way we have to live. Remember that this is our reality also.

Third principle : *Living alone*—The path of self-realisation calls for complete seclusion ; it can be followed only in solitude. But generally man is never alone. He is always surrounded by others. There is always a rush around, and if it is not without, it is within. This rush has to be relegated. Do not let the crowd gather within yourself, and outside also, live as you were living alone in this camp. We have got to have no relationship with anyone. In this crowd of relationship we have forgotten what, in fact, our real self is. A friend to one, a foe to other, a father to this and a son to that, a husband for her or a wife to him: well, all relations have so surrounded you that you are completely incapacitated to know your own being. Have you tried to imagine yourself without all your relationships ? Have you ever observed yourselves beneath these garments of relations ? *Subtract yourselves from all your relationships—know that you are not a son to your parents, not a husband to your wife, not a father to your children, that you are friend to none and enemy to nobody. Here then, something*

remains, that is your true being. This remaining existence is you in yourself. Throughout all these days we have to exist as such.

Following these principles we will reach that stage of mind which is essential for peace and realisation of truth.

As a rejoinder to these principles let me explain to you two meditations which we have to start from to-morrow morning.

First meditation: *for the morning*. In this meditation we have to sit with our eyes closed, backbone and neck erect; lips should be closed and the tongue should be attached to the palate. Now, let there be slow but deep breathing. The centre of concentration should be the naval. *You should be constantly cautious of the sensation caused at the naval-centre by breathing*. This much has to be done. This experiment calms the mind and paralyses all thought. As a result we enter within ourselves.

Second meditation : *for night.* Let the body lie down with ease and all the limbs relax completely. Close the eyes and have the auto-suggestion for two minutes that the body is relaxing; gradually the body will relax. Then for two minutes feel that the breath is relaxing. It will also relax. Lastly, let there be two minutes' feeling that thoughts are getting calm. *This determined feeling leads to complete relaxation and*

peace and quietetude. When the mind is completely at peace, we become conscious witness of the peace within. This very practice takes within.

These two meditations have to be practiced. *As a matter of fact these are only artificial devices. We have not to cling to them. Through them we can get over the mental disturbances. Just as we leave the foothold which we have crossed, so also we have to leave them.*

Meditation attains perfection only when it is no longer necessary. This very stage is called samādhi.

Now, the veil of night has become thick and sky is clustered with the stars. Trees are sleeping, so also are the valleys. Let us also sleep. How peaceful and silent everything is ! Let us also become a part of this silence. In complete sleep, the dreamless sleep so to say, we reach there where God is ! It is the spontaneous samādhi gifted by the mother nature. Through meditation also we reach there but that attainment is achieved in a conscious and wakeful state. This is the difference, a big difference indeed. In the former, we go to sleep, while in the latter we are completely awake.

Let us now go to sleep and hope that we will be able to go to Samādhi also. *Determination and effort do bear fruit if they are sustained by hope.*

May the Lord guide the path.

4th *June*, 1964.

"*To realise the truth, one has to suffer death. Only at the cost of death, immortality can be gained; the drop becomes one with the ocean, when it has lost its entity*".

I am delighted to see you all. In this solitary place you have gathered to realise God, Truth and your own self. But may I ask you as to whether the one you are in search of, is away from you ? The one that is away can be sought, *but how can that one be sought which is one's ownself. The self cannot be sought in the manner of all the other objects. Here in this case, the one that seeks and the one that is sought are no separate entities. Self is never sought, you can seek the world. And those who start in search of the self are thrown away from it.*

It is essential to understand this fact. Only then there can be a search. In order to achieve the world one has to look out and in order to achieve the self one has to remain detached, unperturbed and calm. In the midst of that peace and calm alone can we realise the Self, which is our being. Remember that even this search is a disturbing feature, a tension. Even

this is a desire and a passion. *And it is not possible to realise the Soul by means of a passion*; *infact, it is passion alone that is the hindrance.* Passion implies that I want to become something or achieve something. As against this the soul is what I already possess, nay, I am that (soul) *Passion and the soul stand in opposite direction. Let it, therefore, be clearly understood that one can realise the soul but one cannot desire it.* There cannot be any desire with regard to the soul. All desire pertains to the world. No desire is spiritual. Passion itself is the world. Thus there is no difference between one kind of passion or the other; may it be a passion for the wealth or for the religion, for the Lord or for the lust, for position or for the salvation. There is absolutely no difference, for passion, after all, is a passion. And all passion is ignorance and bondage.

I don't ask you to court a desire for soul. I want you to understand the Desire. The knowledge of passion leads to liberation from the passion, because its knowledge reveals its nature of misery. *Consciousness of misery is getting free from it because no body wants to suffer when he has known suffering.* In the moment when there is no desire and the mind is not in the midst of the whirlpool of passion and we are not searching for anything, only at that time, at that very quiet and contentless moment, we

realise our Authentic Being. The soul is realised in the absence of passion. I, therefore, ask you, my friend, *not to desire the soul but to understand the desire and rise above it. Then, and then alone, you will know the self and realise it.*

What is religion ? Religion has got nothing to do with intellect and thinking. It belongs to transrational plane. Thought, infact, is philosophy that leads to the quest, not to the solution. Religion is the solution. The way to thought is through logic whereas the way to solution is Samādhi. Samādhi is a state of contentless consciousness. At a moment when the mind is contentless but watchful and peace prevails, door of the truth opens. It is only in this state of contentlessness that the Truth is realised, as a result of which the entire life undergoes a transformation. Meditation leads to Samādhi. But generally meditation is taken to be what actually it is not. Even that is thought. May be these thoughts are about the soul or God, but nevertheless, thoughts they are, and it is immaterial as to what they pertain. In reality all thought belongs to something other than the self, to something outside. Every thought is with regard to the non-self. *There can be no thought about the self.* Two things are prerequisites of any thought. Thought therefore cannot take us out of the realm of duality. *If we*

have to pursue the path of non-duality, if we have to know the self then meditation and not thinking is the proper course. Thinking and meditation are two opposite directions. One follows the outer course, whereas the other does the inner one. Thought is a way to know the others whereas meditation is the way to know the self. But, generally, thought and meditation are taken in the same sense. This is a very subtle and serious mistake. I want you to be conscious of this fundamental mistake.

Meditation means the absence of action. It is not an act, rather a state of mind. It is a state of existing in one's own being. When in action, we are related to the external world. When actionless we are related to the self. *When we are not doing anything we become conscious of our real nature.* Otherwise, being busied with activities we become strangers to ourselves. We have no time to remember that we too exist. Very dense indeed is our engagement, so much so that even when the body finds time to rest and relax the mind does not rest at all. While awake we think, when asleep we dream. So, surrounded by perpetual action and engagement we forget ourselves. What a strange and yet a real fact it is that amidst our own actions we are lost to ourselves. We are lost not in the crowd of the others but of our own thoughts, our own

dreams, our own occupations and our own activities. We are lost within our own inner world. Meditation is a way out of this confusion, but it certainly cannot be by any action. Meditation is not an occupation. It is a name given to the unoccupied mind. This is what I teach. How strange it appears when I say that I teach inactivity and that we have gathered here to practice inaction. Very frail and limited indeed is the man's language. Since it is formulated to express the action, it is never capable of expressing the soul. How can the language meant for speech really express 'silence'.

Apparently, meditation is an action, but factually it is not that. The expression, "I was practising meditation," will be a wrong one; "I was in meditation", is the right expression. It is like love. "I am in love". Love is not practised. It is because of this reason that I say that meditation is a state of mind.

It is of primary importance to understand this fact at the very outset. We have not come here to do any thing; we have come to experience that state when we simply are and no action exists in us. When there is no smoke of action but only the burning flame of the being. I alone will remain and not even the thought of my existence. Being alone remains. This is to be understood as contentlessness. This is the

point from where the Truth, and not the world, is perceived. In this state of contentlessness, that rampart which stands between me and my knowledge of the self, dashes down to the dust. Curtains of thought rise and the wisdom dawns. Across this frontier one does not think but one realises. Here we have the vision, the perception. In fact, even the words vision and perception are not appropriate, for here there is no difference between the knower and the known, the object and the subject. It is only the knowing that prevails, neither the known nor the knower does. No word is suitable enough in this state. Speechlessness is the only appropriate mode of communication. Questioned about it I stay silent, or should I say I convey through silence ?

Meditation is inaction. Action is the one which we do or do not, according to our own liking. There is a difference between one's nature and one's action. Our nature is not our doing or undoing. For instance knowledge and vision constitute the part of our nature. They form our being—even if we do nothing they will continue to exist. Our nature is continuously present in ourselves. That which is constant and continuous is called nature, the svabhāva. It is not our creation, it is our foundation. It is our self. We do not create

it, it holds us. That is why it is called Dharma; dharma means svabhāva, the nature, it means our unadulterated existence. This continuous flow of nature is obstructed by the barriers of action. As the waves prevail upon the ocean, as the patches of cloud hide the sun, so also we are hidden by our own actions. The nylonic veil of waves hides the endless depth of the sea. What a surprise that a little object suppresses the mighty and the omnipresent. A little straw that falls into the eye obstructs the sight of mountains. But the entity of ocean is not lost to the waves. It is the life of waves also and it is present in them too. Those who know it, know even when it is hidden beneath the waves, but those who do not know have to wait until the waves become calm. It is in the absence of waves that the ocean comes to their sight. We have cultivate this habit. Underneath the waves we have to swim into the ocean, we have to realize our depth where there are existence and the ocean, but no waves. Where there is being but no becoming. That world of waveless and motionless wisdom is consistently present within us but we are not face to face with it. We are not perceiving it. We perceive outside. We are seeing the objects and the world. *But let us observe one thing : that we are "seeing." That which is seen is,*

of course, the world but that which sees is not the world. It is the self. The vision bound by the image is thought, but free from the image and centred on the witness, it is meditation. I hope now I am clear on the difference between thought and meditation. Perception or seeing exists in both of them but in one case it is objective and in the other it is subjective. But whether we are meditating or thinking, whether we are active or inactive, seeing is always there. We see the world when we are awake, we see the dreams when asleep, we see ourselves when in samādhi. This seeing is a continuous process with us. This is our nature. It is never absent even in a state of senselessness and dreamless sleep. After coming to the senses, one says, "I knew nothing where I had been". It is not ignorance. It is also knowledge. Had there been no seeing, there could have been no knowledge even of the ignorance regarding the whereabouts. In that case the one would not have lived for the period which was spent in a state of senselessness. That could not be a part of one's life and could not have left any mark on the memory. One knows that one has been in a particular state where one could know nothing. This too is knowledge and seeing has been a process in this as well. Although memory

has not recorded any event, internal or external, in this duration; yet seeing has certainly witnessed and realized this interval or gap. It is this realization of interlude, this gap left over the events on record, that is later assimilated by memory. Likewise seeing is present even in a dreamless state when we are fast asleep. On waking up in the morning we observe that it was real deep sleep during the preceding night, so much so that there was not even a single dream. It is thus clear that even this state was witnessed. *So let us understand that it is the states of mind or contents of consciousness that undergo any change, seeing does not. Everything in our experience changes, for all is fleeting. It is only one that always exists. This one alone is a witness of all change, all flow. To know this Eternal one is to know the self. This one alone is our natural self. All else is different and distinct from us. All else is the samsāra, the world*

No action, devotion, meditation, mantra or tantra can help attainment of this witness self, for this is a witness of these as well. It is different and apart even from these. Not by action, but by inaction, not by effort but by effortlessness, can that be realized. We will be able to see that when there is neither an action nor any image when only the witness self is left, when only seeing exists. When we are seeing but there

is nothing in the vision, when we are knowing but know nothing, then and then alone this state of contentless consciousness will appear in which we will know the one that knows all.. *All scenes drop when there is no scene. Knowledge comes when there remains nothing to be known.* The vast ocean appears before the eye when there is no wave. Clear of all clouds, the blue sky is seen. This ocean, this space is present in everyone of us. We can know this space if we so want. There is a way to it and it is with everyone. Infact, every one knows how to follow the path. *The trouble is that we know to walk only in one direction.* Have you ever considered that no path can lead only to one direction. Inevitably every path has got a twofold direction, two opposite directions. It can exist only if it has two simultaneous directions in the opposing dimensions Otherwise it cannot exist. For instance, the path that has led you to this hilly region will also lead you back. The path to come and to go is the same. *Same is the path, yet the direction will be opposite. The path leading to the world and to the self is the same. Only the direction will be different. What has hitherto been facing, will now be at the back and what has been at the back will have to be faced now. The path is the same, we have just to turn about.*

Let us think as to what faces us now. Let

us feel as to what we are seeing. In what direction is the current of our consciousness presently flowing ? Let us observe it. What is it that we gain ? Or is it that we gain nothing and just flow out of ourselves. All our thoughts pertain to the outside world. During all the twenty four hours of the day we are thinking for and about the external world. When our eyes are open we see the world and even when they are closed we see the same world. So deep is the impress of the external forms and images that even when our eyes are closed these forms and images are awake and surround us. There is, of course, a material world outside and even inside there is a world of different thoughts echoed by the external noises. Apparently the latter is a world within and yet it is a world outside, for the self is away even from this. The self is a witness to this world also, therefore, this, as well, is a world out side. There are the circles of matter as also the circles of thought. Given a little bit of deeper observation we will realise that *it is not the circle of matter that stands in the way of self-realisation. It is, infact, the circle of thought that does.* The self cannot be a prisoner to the matter. It is only matter that can come within the circle of matter. The soul is surrounded by thought. Our vision and consciousness both flow in the direction of

thought. It is thought alone that stands before us and our vision is blurred by this alone.

Now what we require is to turn our back at thought and face thoughtlessness. This very turning-point marks the revolution. How to achieve this end ? How do thoughts creep up ? To these questions a reply must be sought in order that we may control the birth of thought. Generally, without knowing the reality about their birth the so-called seekers of truth start suppressing them. This can lead to abnormalcy, but not to salvation. Suppressing at hought does not help because the very next moment a host of new thoughts arise. These are like the mythological demons who were blessed with ten heads. Whenever their one head was chopped off the other ones followed in quick succession. I do not ask you to kill thoughts. They automatically vanish after one another. They are, infact, very short-lived. No thought lives for a long period. *Not thought but thought process is a lasting trouble.* Individually every thought is vanished very soon but thought process continues. Even before the first thought retires the second one takes over. Now this taking over is very quick. And this, verily is the problem. The problem is not the one of killing a thought, it is the one of its rapid birth. I, therefore, do not want you to kill thought. I just want you to understand

its conception *and get free from it.* Those who understand the science of conception of thought find a way to freedom from thought. Those who do not understand this, they on the one side continue through the cycle of thoughts and on the other, fight against them. Consequently, not the cycle of thoughts, but the individual is broken.

I repeat it that the thought is not a problem; the problem is its birth. The question, therefore, is : how is it born ? If there is a birth-control of thought, the previous thoughts will vanish automatically after a moment. As a matter of fact they are vanishing every minute but they do not actually vanish because new thoughts are steadily growing and entering. What I wish to impress upon you is that we have not to labour to vanish them. We have just to check their growth. In other words, controlling the birth is vanishing the thought. We all know that the mind is flickering. But what does it mean ? It means that no thought is long lived. Every thought is of a moment's duration. It appears and dies. We will save ourselves from the violence of killing thought if we succeed in checking its birth.

How does a thought appear ?

The birth and conception of a thought follow our reaction to the external world. The

external world consists of events and elements. Our reaction to this very world gives birth to thoughts. Now, for instance seeing a flower is not a thought and so long as I continue to see it there is no thought. But the moment I see it I think and utter that the flower is very beautiful. In this very moment a thought is born. If I simply see a flower there of course will be a feeling of beauty but there will be no thought. But as soon as there is a feeling we start looking for the words. *And as soon as we give words to the feeling a thought is born. This reaction, this habit of searching words covers the feeling and vision with thought. Feeling is suppressed, vision is obstructed and words and the words alone float in the mind. These very words are thoughts.* All these thoughts are extremely short lived and before one thought dies we change the other feeling into new thought and thus a chain reaction continues throughout our life; so much so that we are overwhelmed by the words to an extent where we lose our own entity. *To get rid of this habit of attaching words to the feeling is to control the birth of thought.* Let us elaborate this. I am seeing you. Now what will happen, if I continue just seeing and do not attach any word to it? Such a possibility cannot enter the frontiers of your imagination. It will be a revolution as big as none else could be. The words stand in the way of

revolution and the birth of thought obstructs it.

If I continue seeing you without bothering myself to attach any word to this seeing, I shall gradually observe that an unprecedented peace is descending upon me, that I am stepping into an island of contentlessness, *for the absence of speech is the state of contentlessness. In this state the direction of consciousness changes and as a result it is not only you whom I see, but even that appears gradually which sees you all.* On the horizon of consciousness a new awakening takes place. We are up, as if it were, from a dream and our mind is filled with light and peace hitherto unknown.

In this state of contentlessness the Truth is seen.

At the end I would only assert that in this Sādhanā-Camp our experiment has to be that the vision should not be covered by the word. The term which I prefer for this experiment is the experiment of 'Right-Mindfulness'. That the words should not gather is to be remembered and there should be constant awareness of it. *In this realm the entrance of the words is not impossible to be ruled out because speech is merely a habit with us.* A new born baby sees the world without any words. This is the pure vision. Slowly and slowly he gets into the habit of speech because speech is helpful and useful for the life and the world outside. But what

is helpful for the outer world is a hinderance for the knowledge of inner life. *And therefore the older people have to retreat to the unadultrated vision of the new born child so that they may know themselves. By speech the world is known and by the speechlessness the self is realised.* Now what are we going to try in this experiment ? We will sit in calm; let the body relax and the backbone be kept erect; leave all the movement of body quietly, breathe slow and deep. And then we shall silently observe the process of our breathing and without reacting, listen to all voices and sounds which come from outside. We will think about them. There shall be no words and an absolute feeling of a witness shall exist; in that state we will observe everything and leave all else. Let there be no concentration on any object. Let us simply be alive to whatever happens around.

Listen, close your eyes and listen, be silent, and in silence listen, the chirping of the birds, the noise of the wind thrashing against the trees, the weeping voice of a child and the sound of a running well, listen to them all as also listen to the palpitation of your heart and the flow of your breathing. Gradually a new peace and quiet will dawn upon you and you will find that there is a voice outside but quiet inside,

and then you will find yourself treading in a new dimension.

Then there is no thought, only consciousness remains and in this state of contentlessness attention takes a turn to that side where our real abode exists. Then from outside we return to our home.

Seeing has led us outwards, this, verily, will lead us inwards. Simply continue to observe; observe your thought, your breath and the movement of your naval. Let there be no reaction. The result will be something which is not the creation of our mind, which is not our creation at all. Infact this is our being, our existence, this is Dharma which sustains us. This opens itself unto us and our very own self, which is the biggest of all surprises, appears before us.

I recollect a saint was standing on the top of a hill. It was early morning and the sun had just started spreading the web of its rays. Some friends were out on a morning walk. They saw the saint standing in that solitude. They started guessing among themselves as to what he must be doing over there. One of them was of the opinion that every now and then his cow was lost in the forest and he looked for the same. The others did not agree to this assumption. One of them said that he did not look as if he was searching something. It was most likely that he was waiting for someone. He might

have come with a friend who was left behind. This saint must be waiting for him. To this also they did not agree. The third one said, "He is neither searching anything nor waiting for anyone. He is deep in meditation of God." This view also did not find support. For decision they came to the saint himself. "Are you looking for your cow ?" one of them asked. "No" the saint replied. "Are you waiting for someone", was the second man's question to which also the reply was in negative. The third one questioned, "Are you meditating upon God". Again the reply was "No". They were surprised. Together they asked "What then are you doing here ?" The saint said, "I am doing nothing. I am just standing, I am just existing."

This is how we have to be. Nothing is to be done. Every thing has to be given up. We have just to exist. Something will then happen which cannot be put to language. This very experience, which cannot be given any language is the experience, nay, the realisation of truth, self and God.

APPENDIX

Question—Are religion and science opposed to each other ?

Answer—No. Knowledge of science is incomplete knowledge. It is just like spreading light throughout the world when my own house is in darkness. This incomplete knowledge, this ignorance of the self turns life into a perpetual misery. In order that life may abound in peace, contentment and accomplishment, mere knowledge of things is not enough. This can lead to prosperity, not to fulfilment. This can lead to possession, never to light. *And in the absence of light possession becomes a bondage, it becomes a web of death for those who have created it themselves. Those who know only the world, are imperfect. This imperfection causes misery.*

Knowledge of the world gives power. Science is a discovery of this very knowledge. Witness the inexplicable mysteries of unlimited power unfolded by science before man. But has this power and its attainment done any good to him. He has got power no doubt, but

he has got no peace. *Peace comes not by knowing the matter but by knowing God.* Religion, Dharma, is a quest for it. Power alone, power without peace, is suicidal. Knowledge of the matter, without spiritual knowledge, is power led by ignorance. Obviously its result cannot be good.

So far, the opposition between science and religion, world and spiritualism has produced undesirable results. Those who made researches in the field of science, have, no doubt, become powerful but have become unhappy and restless. On the other hand, search of religion has led people to peace but they have become poor and powerless. Thus all effort hitherto has been divided. Truth has been neither contemplated nor realized in its fulness and thoroughness. *What I want is to see power and peace as one single undivided entity.*

I want a synthesis, a harmony of religion and science. This will give birth to a perfect man and also a perfect culture which will be rich both in internal values and external achievements. Man is neither a body nor a soul, but a com-

bination of the two. Based singularly, therefore, on any one of these his life becomes incomplete.

Question. What is your opinion about the world and renunciation ?

Answer: The world and the renunciation are not opposed to each other. *It is not the world but ignorance which has to be renounced.* Sanyasa does not mean renunciation of the world. Renunciation is the attainment of knowledge, the realization of self. In this realization we do not leave the world but attachment thereto. The world remains as and where it is, change comes in us, it comes in our attitude. This change is very fundamental. When knowledge comes and with it comes awakening one has not to leave anything because all that is superfluous and useless falls away just as ripe leaves fall automatically from the tree.

Arrival of light dispels darkness. Similarly the dawn of knowledge destroys all that is dark in life; purity remains and this very purity is sanyasa, renunciation.

Renunciation has got nothing to do with the world but with the self. It is purification of the self, like purification of gold. There

is no opposition between pure and impure gold. Infact the former is an improvement upon the latter.

To view the life from the point of self-ignorance is worldliness, to view it from that of self-knowledge is renunciation.

Thus when some one says that he has taken to renunciation I feel that a very big lie is being told. This renunciation so acquired leads to a false notion of opposition between renunciation and the world. Can renunciation too be obtained ? Can any one say that he has obtained knowledge or for that matter can the obtained knowledge become a real knowledge ? Similarly the renunciation which is obtained can never be a true renunciation. You can never wear the mask of truth. Truth has to be awakened. Similarly renunciation comes automatically. It comes from knowledge. This is the kind of knowledge through which we gradually undergo a transformation : our outlook, our vision and even our conduct change almost unknowingly. The world remains where it is, there within us

renunciation appears. *Sanyasa, renunciation, means knowledge; a knowledge that I am not body alone but also the spirit.* Instantaneously as this knowledge comes, attachment and infatuation do not remain anymore. The world existed outside so will it exist even now but there will be no attachment to it. In other words the world will cease to exist within. *Bindings with the external world result from ignorance and efforts to cut yourself off from this world are also a product of ignorance. In both the ways we relate ourselves to it.* Attachment with the world is ignorance and so also is the detachment. Both are relationships. *Lack of relationship means indifference. Indifference not only to attachment but also to detachment. This very indifference is sanyasa as I can put it.*

Freedom from both these states comes from knowledge. Attachment is ignorance. A reaction marking its monotony comes in the form of detachment. This reaction also is ignorance. In the former, man runs to the world whereas in the latter he runs from it. But in both the cases he is running, knowing little that the one enshrined

within him gives joy neither by diving into the world nor by escaping from it. Its joy lies in the establishment of the self within the self. *We have neither to run to the world nor away from it. Contrary to it we have to come to ourselves.*

Please remember that we have to come to ourselves. This is possible neither by attachment nor by detachment. Instead it is possible only by becoming a witness of the struggle between attachment and detachment. Why, infact, there is within us someone who witnesses both our attachment and detachment. We have simply to know that renunciation or indifference automatically comes as a result of our knowledge about the witness. This renunciation is a natural outcome of the knowledge of the self.

Question. In your point of view, then, leaving the home and the family is useless ?

Answer: I am reminded of an aphorism of Mahavira. Mahavira says, "*Hallucination is Possession*". Why does he not say, "Possession is hallucination" ? Our attachment to the object is because of our ignorance and mental stupefication. Internally we are poor and

empty, so there is a complex which impels us to fill ourselves with external objects. In the same way we delude ourselves by superimposing some sort of entity upon us. Can anyone get rid of attachment in such a state where external efforts continue but internal ignorance persists ? One will only get rid of objects, not of attachment. Consequently if one leaves home one will develop attachment for one's hermitage; if one leaves family one will have affection for one's self. If attachment continues within, it will find new expressions under new circumstances. Therefore those who know, insist not upon the renunciation of objects but of ignorance and bewilderment. *All that is superfluous automatically vanishes when knowledge comes. There need not be any endeavour to abondon it.*

Question. Is mental concentration required for the attainment of thoughtlessness ?

Answer: I am not asking to concentrate the mind. It is a kind of oppression and tension. Concentration on a thought, image or word results not in thoughtlessness or awakening of the consciousness but in abeyance and self-hypnosis,

which is a state of torpidity. Forced concentration brings hallucination and it is a mistake to treat this hallucination as samādhi. Samādhi does not mean torpidity or hallucination. It means complete realisation of perfect consciousness, i. e. self. Thus samādhi is equal to thoughtlessness plus consciousness.

Question. How should we observe 'in-coming and out-going breath' be in meditation ?

Answer: Keep the spinal chord erect. It should not be bent. The body is in its natural state of equanimity when spinal chord is erect. The gravitation of the earth influences it in a balanced manner and it is easier, in this way, to get off its burden. Lesser the strain of gravitation, easier it is for the body to attain a state of void.

Keep the spinal chord erect, but there ought not be any tension or strain in the body. It should be in its natural and relaxed position. It should completely hang on the spinal chord as a garment does on a peg. Relax the body completely.

Next, let there be deep and slow breathing. Incoming and outgoing breath will cause a sensation, upward and downward, at the naval centre, ob-

serve this sensation. Do not concentrate on this either. It is simply to be observed; one has just to become a witness. Please remember, I am not pleading for concentration, I only ask you to be alive and watchful.

Breathe as children do. The tremor is not caused in their chest but in the stomach. This is how all natural inbreathing and out-breathing should take place. As a result of this, peace automatically becomes more and more deep. As a result of mental disturbances and psychological tensions we gradually forget as to how we should breathe fully. No sooner we attain maturity than, we get accustomed to an artificial system of breathing. You might have observed that more mental disturbances result into greater loss of natural and systematic breathing.

Let the breathing be natural, rhythemic and spontaneous. Its music helps ease mental disturbances.

Question. Why do you ask for the observation of inbreathing and out breathing ?

Answer: I do so because this breathing, this vital breath, constitutes the bridge between body and the soul. Soul exists

in the body through the medium of this breathing. Through the realisation of breathing one would gradually begin to feel that he is not the body. I live within the body, it is my abode, it is not my being or my base. Deeper the perception of the process of breathing, nearer will be the realisation of what is not the body. For a moment one will clearly see then separation of the self from the body. In that moment we will come to know of three folds of the personality namely, of the body, of the breath, and of the soul. Body is the curtain, breath is the cementing factor and the soul is the base.

The role of breath—prāṇa—in the path of self-realisation is the most important one, because it is the central point. On its one side we have the body and on the other, the soul. We already exist on the physical plane. What we require is to be within the realm of soul. *But before this can be done, it is essential to live on the plane of the breath i. e. prāṇa. Then alone we can enter the realm of spirit.*

Being watchful at the plane of breath, one can look at both the sides; from here, the way to both the directions

becomes clear. Although the path is one, yet the two directions are clearly visualised. Consequently a step towards the internal side of prāṇa becomes more feasible. I hope that I have conveyed to you as to why I so much insist upon the breathing system.

Question. Why do you say that meditation, dhyāna, is inaction ? Is not that too an act ?

Answer: Now look. This is the fist I have closed. In closing it I have to put in some effort. Thus closing the fist is an action. What effort is required in order to open the fist ? Obviously, I do not have to do anything. *It is only by giving up the effort of closing that the fist will open.* The hand will come to its natural state. I, therefore, do not call this opening of fist an action. It is inaction. In other words, you can say that it is negative action. But that makes no difference. It is one and the same thing. I only want you to understand my underlying idea. When I say that meditation is inaction, my purpose is that it should not be taken as an act, that it should not be deemed as an engagement. It is, in fact freedom. It is a natural state which should not be

changed into a mental tension. If even this becomes a mental tension, an exercise, it will not result in peace and will not lead to a natural state. All tension, by itself, is a disturbance. *And in order to enter the region of peace, the peace of mind is essential in the very beginning. If this peace is not attained at the very first step it will not be attained finally. For the final is the growth of the first.*

I see people going to temples. I see them praying and worshipping. But all this is an action for them, a tension, an emotional disturbance. They want this disturbance to bear the fruit of peace, this is a false hope.

In order to attain peace, in order to remain peaceful, it is essential to start with peace now and here.

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RANDOM REFLECTIONS

Do not search Truth. In search there is Ego, and it is this Ego which is an obstacle. Lose the personal identity. Give up all the sense of Ego. It is only when Egoism is lost that the 'self' is realised. *Being of the 'self' is felt only when the sense of 'Ego'* is gone. Only when a seed breaks and destroys itself that a new life sprouts out of it, similarly this Ego is the seed—the external shell or the cover of the soul—it is essential to break this shell in order that the life of that immortal 'self' may be gained.

Remember this cardinal principle. *To achieve, you have to lose. Death has to be embraced to gain immortality. A drop becomes ocean only when it has lost its entity.*

I am the soul. But when one searches within, one finds nothing but passion. Our entire life is, in fact, a chain of passions. Passion is the desire to be something, to get something and the like. Everyone wants to be something, to achieve something. *Desire, thus, means the blind dissatisfaction with what one has and the blind longing for what one has not.* There is no end to this mad race; for the moment one achieves certain thing, it becomes useless and again the desire centres

round what one doesn't have. Desire, in other words, always cries to achieve the unachieved.

Desire is like the horizon—it remains as far off as close you try to be to it. It is so because it does not exist. It is only an appearance, only a delusion. It is not a reality.

Truth gets nearer as you approach it, provided untruth disappears. But what about that which is neither truth nor untruth, but delusion, dream or Māyā ? Try as you might to approach it, it always remains the same.

Untruth is the opposite of what is truth. Māyā, delusion, is not its opposite. It is a cover, a veil which hides the truth. Desire is not the opposite of soul but its cover, a fog, a layer of smoke which hides our being.

We run after what we are not, consequently we cannot see what we are. Desire is the curtain fallen on the soul; because of this the realisation of soul is not possible. *I am constantly craving to become something, and therefore, cannot realise my being.*

Once, even for a moment, when there is no desire to become anything, the being that always is, appears before us. Even for a moment, when there are no patches of clouds, the sun is within the range of our vision.

It is this lack of longing to become, which, in my language, is meditation. And what a

surprise it is to know the one that is; a surprise, because in this we achieve all that we ever wished.

Thought is a sign of ignorance. Knowledge does not *comprise thought, for knowledge is seeing, not thinking.* Path of thought, therefore, does not lead to knowledge. Thoughtlessness is the gateway to knowledge. Knowledge is not an achievement, it is a discovery. It has to be unfolded, not to be achieved. It is ever present within us. We have, therefore, to burrow within. We have to dig it out as some one would dig a well. By pebbles and stones, the way to water is thwarted. Once this way is steered clear, the fountains will rush forth.

I see these pebbles and stones of thought obstructing the flow of the stream of knowledge. No sooner we remove them, than we find the unending flow of consciousness gushing forth to fulfil us.

Dig within yourselves. Remove the layers of thought. Let meditation, right memory and constant awareness be your weapons to render thought lifeless—let thought be wiped out of existance and then what remains is knowledge.

Where thoughts do not cover up consciousness, where being is not hidden behind the smoke of ideas, in that state, knowledge—jñāna—appears in its pristine glory.

I do not ask to seek solitude. I ask to create solitude within. Change of place does not help, for change is required in attitude. It is not the situation but the mental attitude which is the central, and important point.

Anyone can go to solitude but if there is no solitude within, one will still remain in a crowd even when one is alone, because crowd will remain within. Crowd, my friend, is not outside, it is within. We are crowded within and therefore running from external crowds will serve no purpose. Those who happen to be our companions will continue to accompany us in our thoughts, even when we are running from the outside world. *Therefore running from crowd is absolutely useless. Crowd has to be removed from within.*

Therefore do not seek solitude, *be solitary within yourself. Do not go to seclusion, let seclusion grow within.* The moment you realise this loneliness within, you will find that there never was a crowd outside, that there never was a world outside, it was all within.

The world is transformed into God, if seen through the angle of peace, contentedness and solitude. The result is that all those who till yesterday, had engulfed me, become my very self. I see my own self in all of them.

It must have been some such blissful moment

when one might have utterred: I am He, "aham brahmāsmi".

Dust of centuries has gathered around our mind. We are inhabited by traditions and blind faith. Just as old remains of a secluded house are inhabited by the birds of darkness, and mosquitoes and spiders spread their webs therein, similarly we are filled by second-hand thoughts. These secondhand thoughts about truth and God are very big obstacles. Because of them we are deprived of knowing the reality. Consequently, the importance of discovery of the self which can lead us to the awakening of our consciousness, is never felt by us.

Before gaining first-hand knowledge of the Truth, it is essential to get rid of the knowledge borrowed from others. Broom out the dust of the so-called knowledge which is borrowed from people and tradition. There, then, will appear a clarity of vision and thus there will remain no longer any parting veil between the Truth and the Self. This crowd of thoughts stands like a wall between them.

There is a world of difference between 'knowing about' the Truth and 'knowing' the Truth. The former is a bondage of borrowed and dead knowledge, whereas the latter is a free expanse of self-realisation. The former clips the wings and robs us of the pleasures of flight and the latter

enables us to fly with the wings capable of speeding us to God.

It is in this context that I talk of contentedness. It clears off all the burden of thoughts. While climbing a hill, all the burden has to be left behind in the plains. Expedition that leads to the Truth is also like that. *Lighter the mountaineer, higher on the tops he can climb; free from thoughts and care, nearer to the Truth shall be the seeker. Those who want to attain God, the final sublimity, they have to reach that supreme state of contentedness where being becomes Non-Being.*

In the depth of contentedness, the sublimity of perfection is born. The music of existence is produced in the quiet of non-existence, it is then that we know that salvation, nirvāṇa, itself is the realisation of God.

If Truth is unknown, how can it be known by those thoughts which are already known? This effort is completely absurd. There is no way from known to the unknown. The known cannot lead to the unknown. It is neither logical nor possible; the known can lead only within the circles of the known. All thinking through the known is useless and cannot take above or beyond it. No doubt, there is a race in this, but it is a circular race which again and again takes us back to the same path without leading us anywhere.

Therefore, nobody can realize the Truth by

means of thought. Those who have attained it, certainly approached through a different way. For me Mahāvīra, Loa-Tse, Buddha or Jesus were not thinkers. None of their attainments was generated by thought. Not by treading the path of thought but by jumping across it they could reach their goal. *Not by following the blind line of the known, but by jumping across it, one can reach the realm of the unknown.* Implications of this jump must be understood. You too have to take it.

We are in the realm of thought, we are standing there, in fact, living in that. Across this realm we have to jump to thoughtlessness. We have to reach the realm of silence. *Thus, this is a jump from sound to silence.*

Can this be achieved if we think about this jump; have you to think as to how this jump has to be taken ? No, it would be retreating to serve under the yoke of thought. It can lead nowhere.

Do not think but awake. Be alive to this system of thought. Observe the circular race of thought.

By this constant yet simple process of observation you will, in a fateful moment, find that you have jumped and reached the fathomless depth of contentedness. Just set off the shore, and then you will find your boat opening the masts smoothly in the sea of the unknown.

What an ecstasy it is to sail like that—to sail, I mean, in the unknown. How could I describe it ?

Disturbance of vision does not allow one to see it. Eyes which are filled cannot see it : these then might have been filled with tears or smiles. A filled eye cannot see the Truth. An empty and contented eye is required to witness the Truth. *An eye which is like mirror containing nothing in itself—can see the one which is everything.*

This happened in a village: someone asked how to search God ? I counter-questioned : "Have you already sought yourself that you have now started a search of God ?"

We want to know God, but know not even the soul : Soul which is the nearest one and yet unknown.

Nothing is nearer than the self. *The siege of ignorance can therefore first be broken and defeated at that very front.* Steeped in ignorance at this front, one cannot attain knowledge at any other.

The first light of knowledge appears inside. That is the eastern horizon of the being, where the dawn of knowledge descends. Remember, then, that darkness there means light nowhere.

Not God, but the self must be realised. This very spot of light ultimately turns into the sun. Only by knowing the self one knows that there is Truth, Consciousness and Bliss that there is Saccidānanda,

but there is no Ego. This very realisation is the realisation of God.

Imprisoned in Ego, the soul is Jīva—and this is ignorance.

Independent of Ego, the soul is God—and this is knowledge.

Where do you run in search of the soul ? It is not to be found in either of the ten directions. There is another eleventh direction—do you know that ? Come, I will tell you about it.

You, yourself are the eleventh direction. The access to this direction is possible only if you stop wandering in other ten directions. In fact, it is not any direction, but a 'Non-direction'. It takes nowhere but leads there wherefrom the self goes never and nowhere. This is our own entity; our natural state.

All the ten directions lead outside. All that comprises them is this world. They are, themselves, the space.

But the one that knows all these ten directions and moves around them, is surely different from these, for otherwise that would neither have known them nor have moved around.

It moves, and yet it does not move, for it is not settled in its own being, it cannot even move. The nucleus remains motionless even when there is movement all around. Thus, the centre is stationary though the circle is moving. Notice the wheels of a cart. They can move only

because the axis does not. There is always something motionless to hold the moving.

Life is moving—and the the soul is stationary. This soul is the eleventh direction. You have not to go anywhere in search of it. Leave all search and see that resides within. Wake up to the one 'That is'.

This will be possible only by giving up the search. *Not by running but by stopping, can this be attained.*

Stop and see. And then the eleventh direction opens. Through this the entrance to the inner space is secured. This inner space is the soul. I behold that you are running and the end of all this running is nothing but a fall. Don't you see people falling everyday ? Doesn't every race end in the same manner ? Doesn't every race has death as its destiny ?

But those who realise this truth in the beginning are saved.

I want you to stop and see. Will you stop and see ? Do you hear my call in this your bewilderment of race ?

Stop and see the one that is running. Stop and see the one that is searching. Stop and see the one that is I—that is the self.

And, once this fever of running is over, all the ten directions vanish and the only one direction, in fact which is not a direction, remains. It leads there which

is foundational, the source, the origin.

A saint was asking the people as to what were they like before their birth. What will be your reply to him if that saint meets you ? Do you know what were you like prior to birth ? Do you know what will you be like after the death ? But if you learn to stop and see, you can know that. *That which was before birth, that which will be after death and is there even now, in this moment is just a matter of turning a little round and seeing.*

Stop and see. I invite you to come with me to this strange world.

June, 5, 1964.

You have not to fight with yourself, my friend, but to know yourself. All conflicts and self-contradictions caused by the ignorance of the self will disappear in the light of the self-knowledge in the same way as the dew drops on the grass evaporate with the first glow of the sun in the morning.

I can understand your anxiety and curiosity for knowledge. You are eager to know and realise the Truth. You want to unfold the mystery of life so that you may attain the life. Life, as we understand it at present, is no life indeed. It is just a long and continual process of death.

That life cannot be attained without knowing is a fact. *Birth is entirely different from life.* Just managing to live and attaining Life are two diametrically opposed things. The difference is as divergent as that between death and immortality. The end of living is inevitably in death, but perfection of life culminates in Divine life.

Those who are interested in divine life and are eager to know Truth and God, for them there are two directions of realisation—as appears at least to me : one of religion and the other of

morality. Generally the path of religion and the path of morality are not to be considered separate ones. They are considered as two successive steps in the same direction. Thus, the general belief is that only by becoming moral can one become religious. I do not see it like that. I want to speak to you what I have known myself. I don't find that the man of morality should essentially and inevitably be the man of religion too, although the other way round a religious man is naturally and unexceptionally a man of morality, is of course true. Merely by becoming moral, nobody can become religious, nor is this true that morality is a prelude to or a preliminary stage of religion. Contrary to it, morality is the consequence of religion. The flower of morality sprouts out in religious life, morality is an expression of religious living.

According to me the directions of religion and morality are separate ones, nay, they are opposite. I would like to explain as to why I accept them to be so. Moral standards relate to the purification of conduct and behaviour. *It is an endeavour aiming at the transformation of the circles of personality.* Limits of personality are marked by our personal relations with others. In other words it determins my behaviour with others, it is my conduct, or let us say, my relationship with the others. I am not alone.

I am surrounded from all sides, by other people. Since I am in the society, I am always, every moment, related to someone or the other. This inter-relationship seems to be our very life. Depending upon the goodness or badness of my relationship, my conduct is also good or bad. This lesson of good conduct is given to us because it is very essential for the society. It is a social necessity. Society is in no way concerned about our simple and natural individuality. From that angle society does not care at all even if we cease to exist. Our importance in society is determined only by our relations with others. It is therefore, not the person, but his behaviour, not the man, but his conduct, that has any meaning or importance in the eyes of society. Man is just his conduct in the eyes of society, nothing more.

But this social lesson of good conduct gives way to a confusion. A very fundamental confusion crops up from this lesson. Naturally, thus, those who are curious to know religion and God, think that in order to realise the Truth righteousness is essential, that only by the right conduct God can be realised, that before seeing the dawn of Truth goodness will have to be acquired, that realisation of religion will follow the moral life and grow in

its shadow, that morality is the base and religion will be its climax, that morality is the seed and religion is the flower, that morality is the cause and religious is the flower, that morality is the cause and religion the effect. Apparently this thought process is very clear and correct. But I want to assert that apparently clear and correct thought process is completely wrong and confused. It is just turning round the entire situation. The truth is something different.

The fact of the matter is that the direction of morality does never make a man moral, making him religious is a far cry. It only makes him social which is misinterpreted as being moral. Mere good conduct is no guarantee of morality. Inner purification is essential to bring about this revolution.

Conduct cannot undergo any change unless mind changes. It is a mere dream to try to change the radius without changing the nucleus. This effort is not only useless but also fatal. It is suicidal. Such an effort is nothing more than a sort of superimposition on the self. By means of this imposed control, society serves its end but the individual is broken and shattered. A rift—a duality—grows within him. Thus personality loses all its natural spontaneity and becomes a constant conflict—a continuous struggle—an endless internal fight which never results in any

victory. It is simply grinding the edge of social-requirement at the cost of individual.

What appears in human conduct is not important. Important are those inner reasons which express themselves through that conduct. Conduct is just an expression of the mind, it is not fundamental. Conduct is an external expression of internal modes. Ignorants are those who endeavour to change the expression without changing the mood. Such an effort is useless. It can never bear any fruit. It is to be compared with the efforts of a person who, in order to destroy the tree, continues to cut off its branches; such an effort might further cause the diminution of the tree, it would never destroy it. The life of tree does not exist in the branches, it is in the roots; roots which are spread underground and are not visible. The latent desires are the root, which grow and develop into the tree and these very desires and passions have taken the form of the branches. Striking at the branches would serve no purpose. In order to bring about a revolution in life, striking at the roots is essential.

The roots of human conduct are in the mind. This conduct follows the mind, it is not followed by it. An attempt, therefore, to change the conduct cannot be anything more than suppression. And what change, after all, can suppression bring ? Suppression is a conscious and deli-

berate effort of snubbing the spontaneous internal feeling and seeking to bring up and express by force what is not there. A feeling suppressed is not a dead feeling. By no means we shall be free from it. How can suppression lead to salvation ? The feeling will continue to remain with us. In addition, it will seek deeper, darker and unconscious recesses of our mind for its continued existence. It will get deep-rooted. The conscious clutches of suppression will not catch hold of it any more but the sprouts of these roots will continue to be nourished, the branches will continue to bear flowers and fruits. The result will be a detrimental conflict between our conscious and unconscious so as to finally spell our abnormality. Thus we see that the abnormality is the natural outcome of this so called morality which is shallow in every respect therefore as civilization advances abnormality increases. It is very likely that this entire civilization of ours turns into complete abnormality any day. Last two world wars were the glowing illustrations of human madness and abnormality. The third and the last war, is now being prepared.

All the explosions on personal or social plane in the form of violence, arrogance, immorality and brutality, take place because of suppression of one kind or the other. Because of this suppression man can-

not live normal and natural life. Ultimately, one day, tensions of suppression will break him.

Those who accept the way of hypocricy, of course save themselves from this inner conflict, Such people pose to be what actually they are not. They do not live with their inner conflict but with their outer acting. *Hypocricy also comes from imposed morality, this also is a child of the so called morality.* This way one can be relieved from inner conflict. As I said, in this so called moral life we do not allow the natural to come out and express what actually does not come up; in this, there are two processes, first one leads to suppression and the second one to hypocracy. Both these results are not good. None is morality of choice. But anomly is that our civilization offers only these two alternatives.

There is yet another alternative, this is the one of living like an animal. A criminal is the creation of this third alternative. If we want to save ourselves from becoming animals, we have only two aforesaid alternatives within the range of civilization. *Becoming animal means complete surrender to instincts. This too is not possible because once a part of man's consciousness wakes up, he cannot be led by instincts.* We seek to behave under the spell of instincts, or let us say, to be led by the unconsciousness, when we

are intoxicated. A desire for intoxicants is an implicit quest for behaving like brutes and animals.

Only in a state of complete senselessness, a man can be in perfect agreement with the nature and animal. But this is just like death. That a man becomes an animal in a state of senselessness is a very important fact and its why and how demand our serious consideration. Why and how does a man become animal in a state of senselessness, and does he seek after senselessness to become an animal? *The fact indicates that consciousness in man is not a gift of animal world or the nature. Consciousness is an attribute of God gifted to man. It is the hope of future for soul. It is a seed which should not be destroyed but rather nourished. Bliss, salvation and complete freedom depend on its perfection.*

What, then, should we do ? Our civilization offers only three alternatives: alternative of insanity, that of brutality and that of hypocrisy. Is there possibly a fourth alternative ?

Religion, as I understand it, is the fourth alternative. It is the path of intuition, and not that of a brute, insane or hypocrisy. It is not the way of sensuality, suppression or pretension but rather that of real life and knowledge. It flowers in good conduct.....in its end the animal in man is destroyed. It leads

not to the suppression but freedom from sleeping passions. It does not teach the pretensions of good conduct but produces a real life in us. *It is not the social but the personal resurrection. It does not change our relationships. But changes us, and as a result relationships automatically change. It brings transformation in our very being, creats revolution in our own self. And then follows an automatic change all round.*

Morality is social, religion is entirely personal.
Morality is behaviour, religion is the inner being.
Morality is the circle, religion is the nucleus.
Morality is personality, religion is spirit.

Religion does not follow morality, whereas morality invariably follows religion. What to talk of religion following morality, even the survival of morality is endangered, when it fails to accompany religion.

Morality begins from suppression and superimposition whereas religion starts from knowledge.

In life we have vice, impurity and untruth. We have to understand the basic position regarding these. How does this vice grow and where ? Where is that centre within us which exhales venom and poisons our conduct ? Why does vice engulf all our life and conduct, even when we think of virtue ? Why does this power of passion defeat our thoughts at all fronts ?

This self observation we have to do ourselves. The borrowed conclusions of others do not help, for it is only by observation and self-analysis that we attain power and energy which give a fatal blow to the centre of growth and nourishment of vice.

This constant observation has to be conducted by our own self, because it is not only the method of knowing the vice, but it is also the weapon for its death. Light peeps into the dark recesses of my mind as a result of constant and cautious observation of the internal and unconscious circles of the mind. This light does not merely show us the nucleus and the roots of our conduct, it also gradually changes them. This maxim should be particulary noted. Observation not only brings knowledge, but also change. In fact, knowledge follows observation and is followed by change. Knowledge is transformation ...transformation of entire existence.

It is like digging out the earth in order to trace the roots of the tree and bringing all the roots to the surface. By doing so, one not only knows about the roots, *but also finds oneself in a position to watch how in the process of being separated from the earth and deeper darkness thereof, the roots are automatically dead. The observation and the withering away of the branches at the roots are complementary to each other. Observation can spell death of the roots of passion. These roots cannot bear light.*

Vice cannot bear virtue. By saying that knowledge is virtue, Socrates did not, probably, mean anything else.

What I say is precisely the same : "Knowledge is virtue, ignorance is vice." Constant vigilence, observation of the self and of the unconscious tendencies of mind awaken the conscious self, and consciousness, in this way, is in a position to enter unconscious recesses of mind. With the forces of bewilderment, intoxication, senselessness and madness, unconscious mind attacks the conscious self and takes possession thereof. We have seen already that the animal instincts can flare up only under a spell of senselessness. Anger and sex catch hold of us only when we are not in our senses; it is for this very reason that the intoxicants help satiate animal life instincts of man. *Conscious mind, with the help of consciousness, vigilence, watchfulness and awareness, enters into the unconscious mind and conquers it. More of awareness, wakefulness, observation and rememberance of our tendencies, actions, passions and emotions means more consciousness in us. Consequently, the run and flow and the impact of these blind and unconscious jerks automatically recede, for bewilderment and sleep are essential for their very existence, they cannot have any effect in a state of wakefulness and vigilence.*

Let it not be forgotten that no man, to this

day, has done any wrong while in senses. *All sin rests with senselessness. In fact, according to me, senselessness alone is sin. Observation breaks senselessness. We should therefore understand as to what observation is and how it is possible.*

What, then, is this self-observation ?

Let us sit quietly, in a way already explained in the context of the attainment of right memory and witness what happens inside us. A wide world of thoughts and passions exists inside. Let us observe it, *let us see it in the way, as standing at the sea-shore one sees the vast expanse of ocean.* This very process has been termed, by Krishnamurthy, as choiceless awareness. This is completely natural observation. Remaining neutral is very essential. By neutrality we mean lack of personal choice and absense of any decision. No desire has to be branded as good or bad. *No decision has to be taken with regard to virtue and vice. Let there be simple observation. We have simply to witness what exists—just like an onlooker who has got no interest than merely seeing and knowing the situation. The moment there is an interest, choice or judgement, the path of observation is blocked. At that time we do not observe, instead we think.* Let this difference between thought and observation be clearly understood by us. There has to be no thought. Thought is the action of conscious mind within

itself, observation in penetration of the conscious self into unconscious mind. *The moment there is thought, the moment there is distinction between vice and virtue there starts subtle oppression.* Then the unconscious shuts its doors on us and we are deprived of knowing its mysteries. *Unconscious self unfolds its mysteries not to thought but to observation because when there is no opression all its force and tendencies come up sportaneously. They appear before us in their stark nudity, which is their reality. Then there remains no need of covering these emotions, passions and tendencies. Unconscious appears before us completely uncovered—in its natural nakedness.* It is a spellbinding moment, it causes sensation and fears to see one's own reality inside. One feels like closing the eyes and retreating from the bottom of deep observation to the surface of the outside world. *This is a moment when patience and perseverance are put to test. This very moment, according to me, is the moment of penance. Those who live through this momemt with calmness and courage, attain the wonderful secret and knowledge. They see the roots of passions. They enter the realm of unconscious. This very entrance brings unprecedented freedom.*

Thus the path is this : from right meditation to observation, from observation to knowledge, and from knowledge to liberation. This is the path of religion. This is yoga. I want you to

know and follow this path. Then and then alone, you will understand how change of conduct comes as a result of internal transformation. Then and then alone, you will come to know that not morality but religion is primary, morality follows religion in the same manner as the prints of the wheel of a bullock cart follow the cart.

If this becomes clear a great truth is realised and a great illusion is broken. I can conceive man's change only through this internal transformation and penetration of the conscious into unconscious. On this fundamental principle a new man can come into existance and the foundations of novel humanity and culture may be laid. A man, so awakened as a result of self-awareness, is naturally moral. He has not to make an effort for the attainment of morality. It is not the outcome of any attempt or effort. It shines out of him as light shines from the lamp. His conduct does not stand against his unconscious, instead it comes with the complete support of his entire inner self. It is present through all that he does. Such a man has no friction or disunity, there is all unity in him. He is an integrated person, free from all conflicts. *And divine music, which one hears only when one goes beyond all conflicts, is not the music of this world and of this time. A timeless harmony, a blissful note, goes down into us in that moment of peace, freedom and innocence, this very rhythm unites us.*

This very realisation, as I see it, is God.

APPENDIX

Question: *Do you, then, consider it bad to be moral?*

Answer: *No. Being moral is not bad but the illusion of being so is certainly bad. It becomes an obstacle in the way of real morality.* False morality is just a cultivation. It merely satisfies the hypocrisy, and in my view there is no greater immoral state of mind then hypocrisy and egotism. False morality cultivates humility and lack of egotism also, but underneath, it is ego itself which is being nurtured and nourished. This fact is often seen among the socalled saints and good men.

This socalled, imposed and effort-born morality is, according to me, an acting. Man's inner mind is just contrary to it. What is seen at the surface is nowhere to be found inside. *There are flowers above and thorns beneath. This continual antagonism between behaviour and being, this wide gulf between conscious and unconscious breaks and divides man into pieces. There is no harmony in such a man, and where there is no harmony there is no joy, whereas the real moral life, in my view, is a product of bliss and joy.*

Morality is an expression, a spontaneous expression of joy. Flowing from inside, joy takes the form of good conduct outside, sweet smell of joy which is spread outside, is itself good life.

I, therefore, do not call upon to produce conflict, but harmony. See this truth, do not simply listen to what I say, but live it. Then you will find what a distortion, anarchy, conflict and struggle we have made of this life which can be all music and beauty.

Morality comes by itself, it is not brought —just as the flowers appear on the branches of tree. Seeds of meditation have to be sown and the crop of morality is, then, harvested. Meditation and not morality, is to be practiced; from meditation, peace, harmony and beauty grow. A heart which has peace becomes incapable of disturbing the peace of others. A heart which has the harmony scatters sweet notes all around him and rhythm echos everywhere. The man who has got beauty within can find no trace of ugliness in his conduct. Is this, by itself, not being moral ?

Question : You say that morality is a social utility. Is it, in no way, useful to the individual ?

Morality is a mere utility for society,

whereas, for man it is not utility but joy. Social requirement, therefore, can be guaranteed even by false morality, but this is not enough for the individual.

For society our goodness to others is enough. It is not enough for ourselves. We have to see whether we are good in ourselves or not.

Society is concerned with our personality—not with our inner being—our spirit. For us, however, this personality is nothing more than our garments. Our being—our reality— starts where these garments disappear. Behind the mask of personality and distinct from it is the real being of us. The true morality lies at this very centre.

Society, consisting of false morality, is a civilised society. Society, on the other hand, consisting of men who have attained true life, is a cultured society. This precisely is the difference between culture and civilisation.

Civilisation is necessarily a utility, whereas culture is inner bliss and harmony. We have civilization to day, but no culture. But if we all want, we can bring culture.

Civilisation comes by purifying the behaviour while culture comes by making

ourselves good. Civilisation is body and culture is the spirit. Those who are settled in their self, attain culture.

Question: *Has religion nothing to do with society ? Is it completely individualistic ?*

Answer: Yes *Religion is individualistic*, society as such has no soul or centre of consciousness. It is just a group of our inter-relationship. Since individual has the soul, religion also is idividual.

Religion is not our relationship, it is our being. It is a discovery which opens unto us our nature and our existence.

Religion, in other words, is self-realisation.

By itself, of course, religion is not social, i.e. practice of religion is not related to a group or a section.

Light of religious experience, however, does scatter around the group and society. Its impact thereon is essential. Practice of religion is individual while the consequential effect is social as well. *When light comes around the individual-mind it reflects upon his conduct also. Mind is individual whereas conduct is social.*

Self-realisation can never be collec-

tive, for solitary is the path and solitary one has to walk on this. Plotinus has said, and righty so, that it is "the flight of the alone to the alone." Indeed it is a very solitary flight, a completely isolated one. But the resulting bliss infects others also, it causes sensation among them too. The fragrance of the one which is attained alone and in loneliness, scatters all through the vast horizons everywhere.

Question: What is God ?

Answer: *God is not a person, it is an experience. We have the vision of the universe on the dissolution of ego. This vision, this experience itself is, what I think, God.*

There is no particular or special kind of realisation of God. God is that experience of perfect universal love which has no centre which has universal being as its centre.

Realisation of God is a misnomer, it is more adequate to say that the realisation of perfect love is God.

Love is a relation between two persons, when this very relation appears between the self and the universe, it is called God.

When Ego disappears, all that remains is love. When the edifice of Ego falls

there remains Love, which itself is God.

Let me, therefore, say that it is not possible to know God but it is much possible to be God.

Question: *You have said that this our life is no life, it is just a long process of death. What do you imply by that ?*

Answer: Truly, life as we know it, is no life. If it were life, how could it end in death ? Life and death are two contradictory facts. How can, then, life culminate into death ? Death is not the end of life but of birth, and since it appears at the end we should not conclude that it also comes to an end. It is present at the very moment of birth. If starts from the very day we are born. As a matter of fact, we are dying every moment since our birth; the day this process of death completes, is known as the day of death. That which remains hidden as a seed during the birth, appears in full bloom at the end. Therefore, nothing after birth is certain, but death is. It is certain because it comes with the very birth. Birth is just another name for it, it is just a seed of death. This has to be clearly understood. You are constantly dying since the day of your

birth. *That is why I say that life, as we know it, is no life. It is a long process of gradual and slow death.*

Because of the fact that we are familiar not with life, but with gradual death, we are all the time busy to defend ourselves against it. All our efforts and arrangements are directed towards security and self-defence. What are we doing in fact ? Are we not busy all the time in defending ourselves from death ? For the sake of this defence man becomes religious as well. This is why smelling the closeness of death people start taking to religion. Most of the old people are religious in this very sense. In my opinion it is not real religiousness. It is just another form of fear of death. It is, in other words, final safety-measure. Real religious feeling results not from the fear of death but from an experience of life.

All we have to know is that whatever we know at present, it is death. *Knowledge of death leads to immortality.* Body dies——It continues to die every moment. Consciousness of this body—this death-oriented organism unfolds the exper-

ience of what is not the body. Knowledge of that which is not body is knowledge of life for it is never born, and, therefore it never dies. This truth—which is life—existed prior to birth and shall exist even after death. *Life is not a duration between birth and death, instead birth and death are the incidents which take place during life.*

During meditation, when mind is quiet and content, an object different from body is realised. Because of the mental disturbance, it is not possible to realise it. As peeping into the waters of a lake is rendered impossible by the waves on the surface, so also the hidden object remains hidden because of the continuous flow of thought-waves in the mind. This leads to mistaking the surface for complete truth about ourselves. This body which is just an abode, appears to us as everything. This gives us an illusion even of our being and our life. This for us, becomes the end and the aim of our life. This identity, this identification with body, renders the knowledge of life impossible. Consequently, we conclude that the process, which takes place during the gradual process of death, is life itself. It is just

a kind of mistake which one commits when one considers the construction or destruction of one's house as one's own construction or destruction. *This spell of darkness breaks when peace of mind comes. Confusion caused by commotion is set at rest by peace. That which was hidden by the waves, is brought to open by wavelessness. And then for* the first time, we know Him that resides in this body. At once, then, death remains nothing more than the removal of old and wornout garments and birth becomes just wearing the new dress. Then and then alone, Life is known which is beyond all these garments and covers.

He alone, as I see it, is alive who has realised this kind of life. Otherwise, we are all dead. Those who have mistaken the body as their being, are all dead. Their real life, in fact, has not started so far. They are in sleep, dream and delusion. Without rising from this delusion at the physical plane, they will never know themselves, their being, their basis and their life.

This world is full of the dead—the living dead, I mean and most of them, here, are those who die without ever

having lived. They are spent up in their defence from death and during this busy-schedule of self-defence, they never come to know of the one within—the one that is beyond death—that is immortal.

Question. From what you say I feel that I am dead. What then should I do to attain Life ?

Answer. If you feel that, my friend, because of my words, it is meaningless. Don't go after the word—mine or those of the others and experience it yourself.

You should perceive it yourself. This perception itself will lead you to life, and then there will be no more inquiries regarding the attainment of life. As soon as one finds that one is dead, that one's existence and personality hitherto had been nothing more than death, one will automatically attain that which is not death.

But in order to see this, mental commotian must, first, be set at rest. '*Darśana*'—*seeing is possible only when mind is* peaceful, content and dispassionate. Hitherto, there has been all thought—no 'Darśana'. That my word appeared to be right thought is also a thought. This thought will not help.

Thought does not discover the truth for all thought is borrowed. It hides the truth all the more. Have you ever felt that all thoughts are borrowed and they belong to the others? This is a false investment and should never be trusted. In fact, it is no investment at all. Castles of hope constructed on such a foundation are like the castles built in a dream. They are not true even as much as the house of cards.

I do not want to fill you with any thought—I do not like you to collect the borrowed property. *I want you not to think but to awake. I want you to give up all thought and then see. See what happens then. Cross the realm of thought and enter the one of darśana-seeing.* That alone can take us to the truth and the true property which is our own.

Seeing without thinking—That this process unfolds all the mysteries can only be realised by practicing personally. Remember that there is no experience of value in this world that the others can offer you. Not only, in fact, it cannot be valuable, it cannot even be the experience if it has been accepted from someone else. None—neither Mahā-

vīra nor Buddha, neither Krishna nor the Christ—can give you anything, Those who cling to their thought, those who take them as the final Truth are deprived of Truth. *It is, verily, the personal realisation of the truth and not its second hand knowledge that takes to the liberation* committing the Gītā, the Quran or the Bible to memory will be of no use. It will not give knowledge. On the contrary, thoughts gathered therefrom will kill the possibility of first-hand knowledge and will render it impossible for one to face the truth. Words of the scripture will come running to the memory and obstruct the way. They will create mist and fog and the vision of truth will become impossible. *It is, therefore, very essential to clear out everything between the self and the truth. No help of any thoughts is required in order to know the truth. Clear out everything and then you shall open. Then and then alone that opening shall be seen which will bring truth and transformation into you. Give up thinking—and see, open the door and see. That is all I have to say.*

Question: *Is not the study of scripture essential* ?

Answer: What purpose shall this study serve ?

It does not give any knowledge, it just trains the memory. You learn certain things. But learning and knowing are two different things. God, soul, Truth —you can learn about all these. You can also reply to the querries in this regard in the routine and stereotyped fashion. But then, does there remain any difference between you and the pet parrot who repeats, every morning, all that he has learnt or remembered.

Truth is not to be found in the scripture, it is within the self. Scriptures merely contain the words. These words can be useful only if the truth within is realised. Otherwise they are not only useless, they are fatal too. Not by learning the scriptures can the truth be known, but by knowing the truth can all the scriptures be learnt.

What, however, I find is that scriptures are being studied in place of knowing the truth, and what is more surprising is that this study is giving all the satisfaction too. How shallow and false satisfaction is this ? Does it not mean that we do not want to know the truth, we simply want the people to feel that we know it ? If we were really eager to know it we would never be satisfied

merely by the words. Has it ever been that the mere word 'Water' quenched anyone's thirst, or if it ever did, did it not mean that there was no thirst at all ?

The only purpose that the scriptures can serve is to offer an understanding that there study cannot lead to the attainment of truth. If the words could only reveal that they are useless then it would be best.

Instead of giving satisfaction, if the scriptures only create a restlessness, instead of serving any pretensions of knowledge, if they only make us conscious of our ignorance, they would have served the best purpose.

I am also seeking conveyance through the words, that is how the scriptures come into existence. All will be useless if we cling to these words. These will also imprison our mind and then for whole of our life we will remain a slave to them. We are all imprisoned in our own purgatories. *Let us break this self-imposed imprisonment of the words if we want to know the truth. Let us destroy these artificial walls, let us burn the siege of information of the ashes. On these ashes alone will the knowledge grow and in that unbound consciousness alone, truth is realised. Truth comes, but we have to make room for*

it within us. It enters in the space vacated by the words.

Question: *Can't the man conquer himself by means of the internal struggle and by practicing self-control ?*

Answer: What do the words 'internal-struggle' and 'Self-control' imply ? Do they not mean that man should divide himself into two ? Will he not then, fight against himself ? Shall he not be himself on both the offensive as well as defensive sides ? Shall he not be the friend as well as enemy himself ? This enemy will be spent on both the sides for it can never lead to victory. It is just a waste of energy. Imagine, for example, my one hand fighting with the other. What would be the result ? The same shall happen when I fight against myself. Such a struggle is a sheer foolishness.

You have not to fight with yourself, my friend, but to know yourself. All our conflicts and struggles within caused by the ignorance of the self will disappear in the light of the self-knowledge in the same way as the dew drops on the grass evaporate with the sunrise in the morning. Victory over the self is attained not by struggle but by knowledge. There is nobody who has to be defeated.

There is ignorance—and ignorance is not to be defeated. With the advent of knowledge it disappears automatically. Ignorance is merely a vacuum—it is merely the absence of knowledge. Fighting with it is like fighting with a shadow. From the very start, he is treading the path of failure.

The conception of struggle for the self-conquest has developed under the influence of war with the enemies in the external world. We want to practice violence in the inner world on the lines of violence in the outer world. How mad? Defeat of the enemy may be achieved by violence—and that is quite different from conquering him which is altogether impossible by violence. In the inner world, however, our so called enemy cannot even be defeated by violence for there is none different who has to be defeated. Self-conquest does not result from the struggle but from the knowledge.

I say then: do not fight but know; not the struggle but knowledge. Understand this maxim, Discover and know thyself. *Let there remain nothing inside that is not known. Let there be no corner*

inside which is dark and strange. If I become familiar with all my inner-chambers. I will have attained self conquest. In the dark house and corners where the sunlight does not creep and the fresh air does not enter, snakes, civiclats and bats start lurking. Is it then surprising or unnatural that these houses suffer this lot for thereason that their inhabitants spend their entire life outside these houses. This is our plight. *We are the owners of such houses as have become the shelter of our enemies for we have forgotten the way to them and light has never visited them.*

Question: *You say that the suppression of passions is fatal. Does it imply, then, that they should be enjoyed* ?

Answer: *I ask neither for suppression nor for enjoyment. I ask for their knowledge. Enjoyment or suppression are both ignorance, both are fatal. Suppression is just the reaction of enjoyment. One is not very different from the other. Seen from the otherside, enjoyment is the same as suppression.*

Someone told me about a saint who used to turn his back to money. Is it very different from the extreme weakness for it? Running away from longings will lead to this very situation. Longing will

not end, it will only change its form. The most troublesome thing regarding this is that it will remain in the same quantity in its perverted form and will remain much safer because hereafter it will cease to be a matter of personal observation. It will remain and yet there will be misconception of desirelessness. This is like a person who, in his endeavour of driving out one enemy, invites two.

I want that we should know Lust (kāma) and Anger (krodha), instead of either fighting or following them. We should be alive to them—we should observe them. We should completely familiarise ourselves regarding their mechanism and form. *Have you ever noticed that anger disappears if you watch it? What we, however, do is either to suppress it or to feed it. Engrossed in both these alternate situations we do not find opportunity to observe it.* It remains unfamiliar and unobserved. This, precisely, is the mistake. Both, enjoyment as well as suppression aggravate the trouble by joining hands with this mistake. There is a third alternative also. I want to point to the same. It is seeing and

observing the tendencies—no interference with them—mere observation. Once our eye centres on these tendencies, we will find them disappearing and vanishing. They cannot stand the observation. There play is possible only in our state of bewilderment. They are rendered lightless and die in the state of conscious wakefulness. Our very *unconsciousness and negligence are their life. They are like the insects of darkness. No sooner there is light, than they are rendered lifeless.*

RANDOM REFLECTIONS

What others think of me is not important. What I think of myself is really important. But we are so accustomed to seeing ourselves through others' eyes that we have forgotten the direct and immediate way of looking at ourselves. But this very way is the real way of seeing; for it is not indirect. We, however, create a false image of ourselves, wear a mask to deceive others and then form an opinion of ourselves on the basis of how others look at us. This process of self-deception continues with us throughout our life. To embark upon religious life we have first to strike at the root of this very self-deception.

Whatever I am and what I am like to be known in its entire nakedness, all self-deception has to be shattered. Then and then alone any step can be taken in the direction of self-realisation. Man cannot enter the realm of Truth as long as there remains any misconceived notions about the self, and as long as the acting personality continues to be mistaken as the real-personality. *Before we know God, or our being or the truth, we have to shake off that veil of false personality which we have put upon ourselves. This alluding mask does not let us rise from the pedestal of acting life to that*

of our real life. We have to get up from this slumber of dramatic-existence in order to attain the path of Truth.

Don't you ever feel that you are playing a drama ? Does it never appear to you that you are not the same inside as you are outside ? Does this self-deception not cause a painful agony during any fateful and wakeful moment ? If there is such a quest or agony, it can become possible to lead you out of this drama—from the stage to the background where you are no longer an actor of a drama but you-in-yourself.

It must be asked as to whether I am really the same as I think myself to be. This question should echo from the very depth of our being. It should be so strong and irresistible as to leave no room for any doubt or confusion. A kind of consciousness and awakening follows this question, this quest and this introspection and our sleep is shaken and we rise up. Then we find that the castles we had built, were built in dreams, that the boats we had sailed were paper-boats. Whole life, then, appears to be a gross lie as if it were not ours but that of someone else. In fact, it is not our life—it is a drama, an acting, which we are undergoing. It is a kind of acting which has been taught to us through our education, training, mental impressions, traditions and society. It has no roots in us what-

soever. Would that the flowers decorated in a pot come to life, they will find that they have no roots, such will be our disillusionment once we are up from this slumber of centuries ! We are not individuals, we are but a nightmare—rootless, groundless—hanging loose like a character of certain story—a story which has got no existence in fact—a story of dream.

I find you lost and walking in this dream. All your acts are being done in sleep. All your activities are asleep. But awakening from sleep is possible. This precisely is the difference between sleep and death. One can wake up from the former but not from the later. *Howsoever deep it might be, sleep has got in itself the possibility, the possibility of awakening, this is its hidden potentiality.*

Facing the self directly can lead to many a disillusionment. It is like facing the mirror by one who believes himself to be handsome. *There is a mirror to see the body, similarly there is a mirror to see the self. I am speaking of this very mirror. This is the mirror of self-observation.*

Do you want to witness the truth about yourself? Do you want to meet the person you, in fact, are ? And does it not scare you to know that there is the possibility of knowing the stark naked reality about yourself ? Such a fear is quite natural. Because of this very fear we

continue to frame new and noble dreams about ourselves and let our reality remain in the oblivion. But these dreams cannot accompany us any where. With their help we can reach nowhere. They simply kill the moment and the opportunity which could have led us somewhere.

You must be musing as to why I am insisting so much upon seeing this nakedness, ugliness and shallowness. Is it not right to ignore what is not good to see? And is it not wise and beautiful to hide the ugliness with the ornaments and cover the callousness behind the curtain?

That is what we generally do. This is the custom that prevails. This is the usual way. But this way is suicidal because the wounds that we hide do not heal when hidden but become more fatal. The ugliness which we cover is not destroyed but enters in the very fibers of our entire personality, the artificial perfumes are continuously sprinkled outside but inside the stinking odour prevails. And then there comes a day when no perfume helps and the inner odour stinks and swells out. There, certainly, comes a day when no ornaments help and the underlying ugliness breaks out.

My plea is to do away with this stink, not to sprinkle perfumes. I am not in favour of a doning the ugliness with flowers and ornaments, I just want to wipe this ugliness out of existence and

let the beauty and melody play forth. If it is not done, all else is meaningless, all efforts are purposeless. All labour is lost like the efforts to squeeze the oil out of the sand.

And I, therefore, call upon you to uncover what is hidden from yourself. Uncover yourself and know yourself. *Don't run away from yourself.* Escape from the self is not possible either. Where can one go by rnnning away from oneself, for wherever one goes the self will always be there. *You can change it, you can't escape from it.*

The first step in this direction is the self-observation.

And wonder of all wonders is that knowing the ugliness means freedom from it. The moment one knows the fear, one is free from it, the moment one knows what is hatred it is no longer there. *They exist because we have never looked upon them. They follow us because we are running away from them. They will stop as soon as we do, just as the shadow stops running when the person does.* If ever we observe them, whole scene undergoes a change. Nightmares we had thought them to be when they were merely our shadows. They followed us for we ran from them—and thus they made us run too. They existed not because of themselves, but because we ran. They are rendered lifeless as soon as we stop, they are no nightmares —but mere shadow—as soon as we observe them.

And, surely, shadows cannot do anything. The shadow of ugliness was there. To cover it we adorned it with flowers and thus made room for an illusion. Now when the shadow is known the one to whom the shadow belongs is also realised. This very knowledge is the progenitor of the vision of beauty; beauty that is par-excellence.

I had this vision. I stopped running away from the shadows and thus became capable of seeing them. Then I saw the truth which transformed everything. *Truth transforms everything. Its very presence is revolution.*

I, therefore, call upon you : have no fear; see what is there, seek not the refuge in dreams and hallucinations. He who rises above and beyond their realm, truth offers him its shelter.

I was asked this morning as to what did this direct knowledge of the self mean ? It means that their should be no acceptance of the others' opinions in regard to the self. Look within and see what is there. Yes, what is there in your thoughts and desires, your actions wishes and ambitions—see what lies hidden there. Have a direct communion with these facts. Look at yourself as if someone looked at a new track of land—meet yourself as you meet an unfamiliar and a stranger. This will do a lot of good, above all, the divine, but essentially the false

image that you have created about yourself, will break. This image must be broken before we can cross from the dreamland into the realm of Truth. *It is essential for all the illuding images about our being good and true to break before we actually find ourselves to be good and true, for these are the images created by us to hide the bad and unlike as also because these are the self-deceptions.*

No man forms an image and creates an imposed personality of himself without any reason. It is done out of a necessity. *It is done in order to avoid the direct personal insult.* It so transpires that the animal in man is found present. Its presence is agonizing and a cause of humiliation for the person in his own eyes. There are two alternatives to get rid of this agony and insult: either the animal should disappear or its presence is ignored. For it to disappear, one has to pass through a strict self-discipline while ignoring it is a very easy thing. This is very simple. Imagination is enough to achieve this end. Consequently, we form a false image of ourselves in our own eyes. The animal is relegated to the background by this artificial image. But, remember, that it is just relegated, it has not vanished. It remains active behind the scene. As a matter of fact, the image is only to be seen, what is really alive is the animal.

Don't you find this image being vanquished

and facing defeat in everyday life in face of the real circumstances? It is natural, for the animal inside is the real force. It, therefore, defeats all our efforts. The artificial stuff is regularly overpowered by the real one. Even then, we maintain this false image and adorn it. Not only this, we are busy finding out ways and means to let others as well as ourselves believe in its reality. What are all these so called acts of morality—this our charity, our renunciation, our compassion and our service—if not the vain attempts to establish its reality? But no purpose is served by all these attempts and the image, which we have created, remains a dead image —a lifeless image, for life cannot peep though it.

I ask you to stand free from the yoke of this dead weight. I ask you to get rid of this dead companion and know what is real and true. The alternative of supressing the animal is not the solution but that of freedom from it is the one. This indeed is the way out of this created self-deception.

Last night as I was passing through the fields, I saw some dummies standing. On the poles there were earthen jars and the poles were dressed in shirt. I looked at those dummies and at the persons accompanying me. Then I said, "Let's see whether we too are not the dummies." At this they just laughed. But I could very well

see the gross lie that their laughter was ! Everything, that we are, has turned into a lie. Our entire life, our laughter, our tears—all have become false things. We are tired of carrying it along, it is very burndensome and yet we do not shake it off because of the greater fear we have from what is behind this lie. We are afraid to enter that realm. Because we do not see there any of all those things which all along we have accepted as our own. On the other hand, all that is consistently present there is what we have always scorned and hated among the others. The fear of this public nakedness does not allow us to uncover the self.

Fearlessness is the first pre-requisite in the path of self-realisation. Those who cannot dare, cannot enter this land. *Much more courage is required to tread this path than is needed to walk on the dark, dense, isolated and unknown paths, for here the sweet dreams shatter as we start upon this path of truth, for here we stand face to face with the horrifying and contemptible ugliness—something we had believed never to be in existence.*

But he who dares and discovers himself and enters those dark streets and lanes which lie within but had never been trodden so far, experiences the dawn of a new life. The courage of journey through this darkness culminates into light which we had sought all through this life

and through lives prior to this. It could not be possible for want of courage to walk into this darkness. *As a burning coal is hidden beneath the ashes, so also the light is covered by darkness. As soon as we strike at this darkness we experience light.*

I, therefore, call upon you to shed the fear of darkness if you want to attain light. The one that is afraid of darkness can never see light.

The path of light passes through darkness—as a matter of fact, it is the courage to enter the darkness that turns into light. This courage awakes the one that is asleep.

I can see that you are yearning for the knowledge of the self (Ātmajñāna) but at the same time you are afraid of knowing yourself as you are. That the soul is saccidānanda, the Truth, the Consciousness and the Bliss, that it is all purity and all wisdom seems quite pleasant to listen to. This also is not because it facilitates and helps forgetting your present position which is just contrary to the state of saccidānanda, abiding purity and wisdom as it nourishes your Ego. Sinners in big number gather around the saints because all the talks about the purity of the soul and the self being one with the Brahman are quite pleasing to them. These talks weaken their sense of remorse and repentence and supress their inferiority complexes and once again they are in a position to stand erect before

themselves. The result is naturally the comfortable feeling that committing sin is quite harmless for the soul is ever pure.

Believing that the soul is pure and intelligent does not end the sins. It is a very deep self-deception. It is the final resort deviced by human intelligence.

That there is no darkness does not spell light. That the sin does not exist at all and that the soul does nothing are all deluding thought processes. It is just a means of forgetting the actual pedestal of sins where we stand. *It does not destroy the sins, it just puts them in oblivion which is even worse than committing the sin.* Their knowledge is good, their ignorance, their negligence is ominous. If we see them, they pinch us, they pain us and inspire us for a change. The consciousness of sin brings transformation and its complete consciousness brings instantaneous revolution.

Therefore, don't be led into the talks of the abiding purity and intelligence of the self. It is not at all a matter of belief. It is a direct vision which is experienced when the quest of the truth leads to the dissolution of the insinuated personality, and the person, breaking through the thick layers of darkness enters the innermost secret centre of light. It is a direct communion. No preconceived notion has to be there about

it. Such a notion can be fatal. It can stand in the way of light for if there is no darkness where remains the necessity of dispelling it ? If soul is free from all the good and the evil, where is the question of rising above them ? A number of people have been bewildered by these so-called statements of pseudo-philosophy. The impact of this poison has gone very wide and deep and as a result of this we are playing ourselves as gods when it is difficult to find on this planet, a sinner of our rank.

That all this loose talk of the purity of soul aims at forgetting the sin must be remembered. Those who fall prey to such talk can seldom rise above it. It is easy to get free from the sin but very difficult to do away this fatal philosophy.

Purity of soul is not a theory, it is a vision. Words, in this regard, are useless. These words are like the ones uttered to create a wrong notion among the sick that diseases do not exist. If such a statement is accepted by the sick, the result can be death, not the recovery from disease. Those who know, do not speak. They speak only of the means which lead to that vision.

Not the vision, but its means—the realisation—has to be thought over. Vision will naturally follow the realisation—thinking about the former will do no good. Realisation will become impossible if vision is accepted as a self-established

fact. Such a conception—the one of vision without realisation—is very pleasant because in this way one can enjoy the imagined taste of emancipation without actually getting free from the sin. It is like a beggar, fallen into a thick fog of dream and delusion, enjoying the luxury of an emperor.

What a pleasure, indeed, it is for the beggars to be told that they are the emperors, not the beggars. It is not surprising, therefore, that those who tell them like this are respected and adored by them (the beggars). There can be no cheaper emancipation from sin and poverty than the one like this. Pseudo-philosophy offers a very easy salvation whereas the realisation demands sincere effort.

I hope that you are not being deluded by any such philosophy or philosopher, I hope that you have not fallen victim to such a cheap short-cut. Cheapest and the shortest one is that the soul is all pure and all knowledge, that it is Brahman itself, and, therefore, nothing has to be done—implying thereby that all that you are doing is right, nothing requires to be left.

Let us not forget that even the truth can be misused—that even the sublime truth can be used to cover the mean untruths. This has been done—this is being done every day. Cowardice can be hidden behind non-violence, and inaction can be termed

as renunciation, saṁnyāsa.

I want you to be cautious of such delusions : those who are not cautious cannot go very far. The siege of sin and darkness around us can find no solution in any dogma. The only solution is the knowledge about and familiarity with it. It exists, it is there—and hence it is not to be forgotten. It exists even though it is like a dream—it can't be said that it does not exist. Even a dream has its existence. Even a dream is overwhelming and can cause a commotion within us. Its mere denunciation as dream serves no purpose. There is no way out of it but awakening. *And yet one can enjoy the dream of wakefulness even within a dream. That is what this pseudo-philosophy does. It does not awake, it just causes a dream of wakefulness within a dream.* Thus it is dream within a dream. Have you not seen any dream in which you have found yourself awake ? Saying and believing that there is no sin, no darkness can serve no purpose. It is not a declaration of truth but of our desire. We want that there should be no sin, that there should be no darkness. But this want is not enough. Desire alone is impotent. Gradually, then, as a beggar constantly wishing to become an emperor, ultimately starts dreaming to become one, such philosophers also end up like this. Always wishing for it, they believe to

have achieved what actually they have not. This is an easy way to forget the defeat. They can heave a sigh of satisfaction by achieving in a dream what they could not achieve in reality.

You are not seeking such satisfaction, are you ? If you do, you have come to a wrong person. I can offer you no dreams. I can offer you no refuge in self-deception. *I am here to strike at the dreams and break your slumber.* I beg to be apologised if that causes pain—awakening is, no doubt, a pain for it is the only penance.

This pain, this penance starts from the knowledge of the reality about the self, a knowledge about the sinful state of the self. No illusion has to be nourished, and the facts have to be taken as they are. It will be painful, it will be agonizing for the sweet dreams wherein we found ourselves as emperors would break. Emperor will disappear, and the beggar will be seen, beauty will vanish and ugliness will be found, virtue will evaporate and vice will come before the animal that is hidden within us, will stand before us in its stark nakedness. It is essential, in fact inevitable to, pass through this agony for this is the agony of deliverance and only after a conjecture about this animal there can appear a clear knowledge of the one which is not animal.

He who sees this animal becomes different from

it because of his very seeing it. This awakening breaks our identity with the animal. This observation separates the observer from the observed. Finally, then the point grows in us which culminates into the experience of the soul.

Therefore, running away from the sin, the animal or the darkness is no realisation, it is the escape. It is the logic of the bird who at the sight of an enemy hides its face in the sand and satisfies himself that there is none because he can't see anyone. But it is not so, invisibility of the enemy is not his absence. That way he can prove all the more harmful. You will be an easier prey to him if you close your eyes. If there is enemy, our eyes should be all the more open—it is in our interest to have complete knowledge of his strategy. Ignorance can do nothing but harm. Precisely for this reason I ask you to explore the darkness that surrounds you.

Disrobe yourself completely and see what you are.

Rise beyond all your dogma and theory and see what you are.

Turn your face out of the sand and look—this very eye-opening, the very looking this way is transformation, starting of new life. A process of change starts as soon as the eye opens

and whatever we do thereafter takes us to the Truth.

Breaking through the layers of darkness, we have to walk into light, piercing through the web of sin, we have to attain God, we have to achieve the soul by striking the fatal blow at ignorance. This is the right path of self-realisation. Prior to it, no dreams have to be seen, yes, dreams about soul and God, dreams about the self as saccidānanda Brahman—These are the means like the bird hiding its face in the sand. This is not the way of action, but just a fake satisfaction for those who are deluded by inertia.

Last night someone asked me: What is 'Satsaṅga' ? I replied that satsaṅga i.e. the saṅga, the company of the self is nowhere to be found in the outer world. No master (Guru) and no scripture (Śāstra) can give that to you. God is within, and if you want to realise Him, seek the company of the self. Be with yourself. Contrary to it, we are in the company of all else but ourselves.

Eckhart was alone. He was sitting in a solitary corner under a bower of trees. A friend passed by. Seeing Eckhart alone, he went to him and said, "I saw you alone and thought it proper to provide you with company," Do you know what did Eckhart reply to this ? He

said, "I was in my company. Your arrival has made me lonely."

Have you ever been in your company like this ? This verily, is Satsaṅga. This is the prayer, this is the meditation.

When I am alone within myself, and there is no thought pertaining to anyone or anything, I am in the company of the self. When the world is completely absent, then there is the company of the self. In that loneliness, in that solitude, the Truth is realised in its entire naturalness, for in the innermost core of your being, you yourself are the Truth.

Thus, the question is not the one of appearing religious, it is that of being religious. Whenever anyone asks me about being religious, my first reaction is the question as to whether he wants to appear religious or be really religious. These two are the opposite dimensions. Being religious is a realisation —whereas appearing one is just an external embellishment. The garb of saint, his routine form and features, holy, mark on his forehead, his robes and other paraphernalia—this is all that is required to look religious. It is very easy for you to look like one if you want to.

This, however, has to be remembered that this appearance is meant for others while actually being so is for your own selves. I am not as

others know me outside, *I am what I internally know myself to be.*

Does it mean anything that I appear quite healthy ? What matters is whether I am really healthy.

Religious qualities are also put on just as the religious robes. People wear them too like the ornaments. This deception is deeper still.

The conduct of a man can be in either of the two ways: like the real flowers or like the paper flowers. Former receive life through the trees whereas the latter have got no life. Thus they are not born, they are just made up.

True conduct grows whereas the false mannerism is enacted.

Human conduct is symbolic. It expresses his mind. Not the change of conduct, but that of mind has any meaning.

When there is fever and the body is running temperature, our endeavour is not to remove the fever by bringing the temperature down to normal. On the other hand we try to normalise the temperature by reducing the fever. Temperature is not sickness by itself, it is just an indication thereof. *This indication is not our enemy.* What would be the reaction if we fight against the temperature itself? In religious and moral life such lack of wisdom is frequently betrayed. Indications are treated as enemy,

and thus mistaking the symptoms as diseases we continue struggling against them. Naturally it cannot result into the recovery from disease, if anything, the diseased can be eaten up by death in this way.

Egotism, untruth, violence, lust, greed and passion all these are the indications, the symptoms. They mark the temperature. There are not the diseases. Our fight has not to be directed against them, through them we have only to know that there is the enemy within. This enemy is the ignorance of the self.

This ignorance of the self expresses through a number of ways, e. g., egotism, violence, untruth, fear, lust, anger etc. These being the mere expressions, that fundamental ignorance cannot be rooted out if we strike at them. Nay, even these cannot be done away with if we strike at them. Yes, we can certainly pin up the artificial flowers of truth, non violence, fearlessness untruth, violence and fear etc. You must also have pinned up some such flowers. Be sure that you yourself are not misled by them even though they are misleading for the others.

The question is not the one of getting freedom from untruth, violence and fear, but of rising above this ignorance of the self. This, verily is the problem. All of them exist because of this one. Its absence automatically spells their absence. They die a natural death if this

is removed. In their place egolessness truth, desirelessness, freedom from anger, non-violence and non-greediness automatically emerge. They too are the signs—signs of self-knowledge.

June 6, 1964.

"Words are dead; they are not real. Their acceptance is fatal. Being under their spell one cannot progress on the path of truth. Just as a mountaineer has to be free from burdens, similarly a traveller along the path of truth should get himself free from the burden of words. Consciousness, free from words, becomes capable of reaching the heights of truth."

"I cannot give you the truth. If someone says that he is capable of giving the truth, he is in fact not giving the truth from the very start. No one is capable of imparting the truth. This incapacity does not lie in giving, it is rather a sign of the truth being dynamic. *It is not a thing which can exchange hands. It is a living experience and experience in itself is like water.* Dead things can exchange hands but not experience. Can I place in your hands that experience of love which I have got ? Can I give you that beauty and music which I have experienced ? There is no way to give you that pleasure, which has emerged extraordinarily in this ordinary body of mine, howsoever hard I may try. I just remain helpless.

There was a friend of mine. He was born blind. I intensely desired to give my sight to him. But was that possible ? Perhaps one day that might be possible because eyes being the parts of the body could be exchanged. But that sight which discovers the truth cannot be given to any person as that is the power, not of body but of soul.

Whatever is obtained in the realm of soul is obtained only through self-efforts.

There is no debt in the realm of soul, no dependence. No body walks there with others' legs. There is no refuse other than the man himself.

To obtain the truth one has to be the refuse of one's own. This condition is compulsory.

I therefore said that I am incapable of giving the truth. In exchange only words are communicated—words that are lifeless and dead. The truth is always left behind. Certainly communication of words is not communication. That which is alive, that meaning and experience which constitute their essence, cannot go along with these words. They are like empty bullets, like dead bodies which can remain like burden on you, but cannot liberate you, only the corpse of truth is obtained through words; this corpse is devoid of the heart-beat of the truth.

Though truth cannot be given but I can be of help to you in discarding this burden which has been made dense and heavy through the passage of centuries. It is necessary to get rid of the burden of words. The dust of the road gathers on travellers. In the course of the travel of life the dust of words and ideas too get settled, this is but natural. It is necessary to shake off this dust.

Words are dead; they are not real, Words of no person are true. Do not gather them.

Their acceptance is fatal. The pilgrimage to truth cannot be continued while one is under their pressure. *In order to reach the summit of mountains, to reach the heights, the mountaineer has to be free from burdens. Similarly those who are out on the path leading to truth would do better if they get freedom from the burden of words.* Consciousness, free from words, becomes capable of reaching the heights of truth.

I teach only one non-acceptance ; the non-acceptance of words and ideas. Their dead weight has been making your travel quite tiresome.

Chwang Tse has said : "*Nets are to catch fish. Please catch fish and discard the net.*" *But we are bad fishermen as we have cought hold of the net and have forgotten fish. Look at your head. You are carrying boats on your head and have forgotten to travel on them.*

Words are signs. They are indications. In themselves they are not real. Understand the indications and discord words. To gather them is in no way better than togather dead bodies.

Words are like fingers pointing to the moon. He who concentrates on these fingers alone, is deprived of the aim. *Usefulness of fingers lies in leading one away from themselves.* If they confine you in themselves then that will not be only useless, it will be a calamity.

Have the words you have learnt about truth

not been the source of calamity in this way ? Have they not separated you people from each other, man from man ? Are all the acts of foolishness and cruelty done in the name of religion not due to some words ? Are all the sects going under the names of various religions not dependent upon different words ?

Truth is one and it can be one only, but words are many. It is like the moon which is one but fingers pointing to it can be innumerable.

Those who have held fast these words indicating the truth, have given birth to religious sects. Religions are born not from truth but from words.

Truth is one; religion also is one, those who can discard words can know this non-dual religion and non-dual truth.

Therefore I do not wish to increase the burden of words which you already have by adding more words. You are getting pressed down under words; I feel very well that your necks are bent down.

Those who have known the truth, their lips are quite silent. There appears no word coming from them. Are they not telling enough this way ? Do they not say that truth lies in being silent ? or silence in the truth ? But we are not able to understand this. We are not able to understand anything without words. Our

whole understanding is that of words and thus they speak through words, they use words to impart that which cannot be spoken of by words. Their compassion behaves in an impossible manner and our ignorance catches hold of these very words.

Words combined with ignorance make a sect. (Word+ignorance=a sect)

This way once again we are deprived of truth and religion remains as farther away as ever. It is necessary to rise above words, then alone what lies behind words can be known.

Words strengthen only the memory;knowledge itself does not come forth from them. Do not take memory itself for knowledge. Know it that memory is nothing more than memory. It is learning and not knowledge.

If some one asked Raman as to what can one do in order to obtain truth, he used to say "*forget whatever you know.*"

Per chance what you know could be forgotten. As a result of this forgetting innocence and simplicity will be born through which the self and truth are known. When words and ideas composed of words are not crowding your consciousness then in that free moment light peeps in and you get knowledge.

You have to open doors and windows of consciousness. Really the walls surrounding

consciousness will have to be demolished. Then one meets that light which is our true nature.

Indeed to be one with sky one has to become like sky—as much empty and void, as much free and boundless. Ideas prevent this, they surround us like clouds. You have to go out of these clouds. Then how can I leave behind more clouds on your mind ?

I am not able to speak out what I am trying to say or what I want to say. *That is not an idea or a thought. That is an experience, a direct realisation.* Had it been an idea, it could have been spoken about and had it been an experience of the external world some word or the other could have communicated it. But this is not an experience of the external world. *This is the experience of that which experiences everything.* That is the knowledge of the knower, hence difficulty.

Generally knower and the known are distinct in knowledge. The object before and the one who experiences this object are distinct but in their own directness they are not distinct. Knowledge, knower and the known are one in that. This makes words absolutely useless. They are not made for that context. To use them in that context is to dry them out of their capacity and potentiality. No wonder if they become quite lame and dead in this struggle.

In that case they can inform about the body of truth but they do not touch the soul of truth.

Truth is known when words are not present. But then how do they express it ? That which is obtained in the state of thoughtlessness cannot be garbed in thought.

Is there any way to surround sky ? And could we call that as sky which may be bound ?

But why do we not think of truth thus : Is truth less free or less boundless than sky ?

If sky could be packed and sold in markets, nobody would buy it. But we do purchase truth.

Truth, God, liberation are all sold in market, the sellers are not to be accused for this, they only supply to the demands of buyers !

And as long as there are buyers of truth, the shops where truth is sold cannot be closed !

All the organisations, sects and so on running in the name of truth are converted into shops. You can get ready-made truth there. Not only ready-made garments but ready-made truth is also available.

I cannot give you this ready-made truth because a thing like "ready-made truth" does not at all exist.

I remember a story. A teacher once put some question to his pupil to which the pupil gave an answer. The teacher said : "Yes this is correct."

But the teacher put the same question the

next day, the pupil replied : "I replied this question yesterday." The teacher said :"give the reply again." The pupil repeated the same answer. Thereupon the teacher said : "No, No." The pupil got puzzled. He enquired : "You said 'yes' yesterday, but why do you say 'no' today ?"

Do you know what the teacher said ? He said : "*Yesterday it was 'yes', today it is 'no.'* "

What is the substance behind this story ? Do you get it ? The meaning is that the answer has become stale. It has been imprisoned in a pattern; in a concept. *That is why the answer is not living answer; it is dead* . That was only a part of memory; that could not become knowledge. Our memory is full of such dead answers and that is why what is living is not able to emerge because of these dead answers.

Friends, you have to awaken not memory but experience. Memory is a dead weight; experience is living liberation.

The experience of truth cannot be pre-determined. It cannot be imprisoned in phrases and definitions of any religion, philosophy or the system of thinking. You cannot expect it even to conform to any way of thinking or the formula. Any effort to confine it will be futile. *That is not to be imprisoned; on the contrary you have to liberate yourself. The way to achieve it is not to imprison it but to liberate oneself.*

Do not imprison the truth, unfetter your own self. This is the only way to achieve it.

The experience of truth is obtained only through experience; prior to self experience, that cannot by known by any other means. Experience and experience alone can decide it.

I was near a water-fall, I drank its water and realized that it was sweet. The same is true of truth. Drink and know, this a taste which can be known only by tasting it.

Truth is not a product of your knowledge; it is not your creation. You do not manufacture it. No one does or can manufacture it. That simply exists. Thus it cannot be obtained ready-made, that is present. You open your eyes and that is seen; close your eyes and that ceases to be seen. That is like light.

You have not to buy it; you have only to open eyes. And then truth in all its originality, in all its purity and in its full being emerges and transforms your life. To make it possible it is necessary not to get yourself polluted by stale and borrowed thoughts. Do not accept living and worn-out cloths of others. *Do'nt you know that life does not accept any stale and dead thing.*

Then, what should I say ? I shall not tell you about truth; but then what should I say about ?

I shall tell you the way the truth is known.

I shall tell you not about light but about how eyes can be opened to light. I shall not tell you what I see but how I see. That alone can be talked about. It is our fortune that at least that much can be said.

The true-religion is not concerned with the doctrine of truth but with the method of knowing the truth.

Therefore I will not say anything about truth. I do not wish to make it known before you yourself know it. I simply want to lead you to that place where you yourself can know it; to that point where from it vision is possible, to that boiling point where your ignorance evaporates and you come to meet that flame which is nothing but yourself.

Therefore, let us talk about that method.

To those who march on along the path of truth seem to have the vision of two exits. One is the way of thinking about truth and the other is the way of striving to reach it. One is the way of knowledge and the other is the way of Yoga. But in my opinion there is only one way; the other way does not exist, it simply appears. The second one is more appearance. The way of thinking about truth is not the real way; it is only a false-door and many are led astray because of its illusion.

We do not reach any where by means of

thinking about or on truth. It only leads us away but does not lead us anywhere. You may march along that path for a long time but you will discover that you are still at that very point whence you started. That is only a beginning; the end does not lie therein. That which has no end has only a deceptive beginning.

What will you do with thinking ? How will you think about truth ? *That which is not known cannot be thought about.* How can thought think about the unknown ? Thought has its sway only with the known.

Thinking can give rise to problems; it does not know how to give solutions. One who follows it is likely to be lost in a kind of anarchy. His mind may end in a kind of madness. The fact that many thinkers become mad is not without reason and automatic. *That is the net result of thinking. That is the ultimate end of thinking.*

The way of thinking is not the real way to the realization of truth.

Should I tell you a story—a strange story ? A man started in search of the end of the word. After an endless journey he reached a place where on the wall of a temple was written "This is the end of the world." He was intrigued but could not believe that was really unbelievable ! He proceeded on and finally came to the place where the world ended. There was an endless em-

ptiness before him. He looked down but there was nothing. He became nearly breathless and his head began reeling. He ran back and dared not to look back again.

This is the story of the end of thinking. If we are thinking about truth we shall go on thinking until at last we shall reach a point where it will not be possible to think any more. That is the end of thinking. That will be an endless emptiness and our mind will refuse to take any step further. If we pursue thinking to the end, we are bound to reach that point. That is inevitable. If you think there remains something yet to be thought of, take it from me that the real end is not yet in sight. When nothing is to be thought of, no further step is possible, the real end has been arrived at. You have reached the temple where the world ends.

If the man who reached the end of the world were to ask me as to what should he do further, then I would have advised him not to run away. Do you know what I would have suggested ? I would have told him that after this long journey you should take one step further, the last but the most important step. You should boldly throw yourself in that emptiness which is before you. One step is needed. It should be remembered that the realm of God begins where the world ends.

No point is more important than the point where the world ends because that is also the starting point for God.

Philosophy begins where thinking comes to an end.

Where thinking ends, truth is realized.

Slipping from the realm of thinking to that of thoughtlessness, from the realm of words to that void is the method. This is courage, this is penance, this is discipline.

If you still see Brahmā-Viṣṇu-Maheśa at this point, take it that you are still thinking. If Mahāvīra, Buddha or Kṛṣṇa are still seen, take it that you are still having dreams. That is not the real end. The real end is the one where nothing remains to be thought of, to be seen, to be known. Only your emptiness exists. In fact, you too are not there. Only emptiness exists.

You are at the end of the world. Mind would like to run back with full force. Courage is required at this time. Only one more step is needed and then everything will change.

Then there is no thinking; there is only realization.

Then you realise... yes you realise, when you give up all knowing; you see, when you give up all seeing, the existence turns up when ego of existenc is given up.

Discipline consists in stepping into death but only that way immortality can be realized.

Not thinking but going away from thinking is the method. Going away from thinking is meditation. I have been talking only about that to you. Thoughts are like waves arising from the ocean of consciousness; these are momentary like bubbles which die out before being fully shaped. They indicate troubled and disturbed surface. What is found there cannot be said to be also in depth. Being in thinking is being at the surface. All thinking is shallow. No thinking can be deep because no wave can arise in deep waters. *Waves are the possibilities of surface. Thinking also is the play of the surface of consciousness. There is no lake in waves; waves are in lake.*

Thinking is not possible without consciousness but consciousness can exist without thoughts. That is the base, the substratum. If you want to know it you will have to by-pass waves. You have not to keep on sitting on the sea-shore. Kabir has said : "I started in search but I was a fool in remaining standing on the shore." Do not act like that yourself. *There is nothing on the shore; you have to go into that of which there is the shore. The shore is useful only for getting into it.*

It is also possible that someone may leave the shore but keep on floating on the waves. *In my opinion that is also a shore. A shore is that which prevent from being drowned.* People floating

on the surface are like that; they are in illusion of having left the shore but they have actually not left it.

When Mahavira died, he left back a guide-line for his dear Gautama, who was away at that time. He had said : "Tell Gautama as to why, even after crossing the river, he is clinging to the bank ? He should leave that too." What bank he was referring to ? I too talk about the same. That is the bank or shore of thinking, that is the shore of floating on thoughts.

Truth is obtained not by floating but by being drowned. Floating is to remain on the surface, being drowned one goes to endless depths.

You have to step down from the bank of thoughts to the depth of emptiness.

There is a beautiful line from Bihari : Those who are half-drowned are completely drowned but those who are full drowned have crossed the ocean." What do you intend ? If you want to cross then the courage for getting yourself drowned is necessary.

I teach you that very act of getting yourself drowned so that you can cross ocean; so that you can be what you really are.

Question—No body is able to impart truth. Is, then what you say not true ?

Answer—What I am telling you is mere indication. That itself should not be regarded true. Truth is far away from that indication. You have to see *not that indication but that to which indication is directed.* While looking in that direction whatever he perceived is truth. There is no way to tell that truth. No sooner it is said, than it becomes false. It can become experience but never expression.

Question—You ask us to be fully merged. How to do it ?

Answer—I tell you from my own experience that there is no easier way than to be merged in one's own self. You have simply *not to catch any straw on the surface of mind.* You cannot be drowned when you catch hold of a thought. We keep on floating on the surface with its support.

We are habituated in catching hold of thoughts. We go on catching hold of thoughts one after the other. But we do not know the interval between two thoughts. *That interval itself provides a way to go down deep.* We have to move not among thoughts but in between thoughts.

How will this be possible ? This may be possible by keeping a watch over the stream of thoughts. Just as a person sees people marching on the road by remaining aloof, similarly you have to see thought—passangers marching on within yourself. *Simply watch them*; do not select any one of them nor should you take any decision about any one of them.

By seeing them in a disinterested way our fists get open and we find ourselves standing not among thoughts but in the interval between thoughts. But the interval being without any support one cannot stand there. To stand there is to get drowned. To be drowned is to achieve the real support, because only in this way we achieve that being which we ourselves are.

One who searches a support in the realm of thoughts is really hanging in empty space. One who makes oneself without any support obtains the support of oneself.

Question—I want to win over mind but that seems an impossible task. But you say it is so easy.

Answer—I see the impossibility of victory in the very thought of victory. Our ignorance prevents us from winning over. Could you win over your own shadow ? *As soon*

as you know it to be a shadow it is won over.

The shadow is not to be won over, it is only to be known. What is true of shadow is also true of mind.

I ask you not to win over but to know mind.

Someone requested Bodhidharma : "My mind is restless. Please tell me the way to calm it." Bodhidharma replied : "*Where is your mind? Bring it, I shall calm it down.*"

The man said : "This is the difficulty; it defies all attempt to catch it."

If I were there I would have said "do not catch it; leave it as it is." Restlessness is due to your desire to catch it. Could shadow be ever cought ?

What did Bodhidharma say ? He said " *Lo ! I have calmed it down.*"

If we simply look at our mind and not attempt to catch it or to win it over, it will not be obtained any more.

In old days people used to ask "Would you in order to win over the horse, like to tire it or would you prefer to strengthen its reigns ? These were the two methods to win over the mind. But I do not ask to do any one of these. *I tell you to see first whether there is a horse.*

We are engaged in tiring and confining that which is not there. Both these efforts are useless, because the horse is not there, the horse is a shadow of our ignorance. If I am awaken, there is no horse, no mind which is to be won over or which is to defeat us.

Question—You ask us not to indulge into thoughts. Are good thoughts also to be discarded?

Answer—If you have to know what is your nature, then you should become free from both good and bad thoughts. All the good and bad thoughts are acquisitions. They have come from out side. They pour in. The nature is covered by them.

All thoughts are coverings. It is necessary to break their fetters, *whether these are made of gold or iron does not make any difference.*

Whatever has come from without is an acquisition. Freedom from acquisition means that pure state of consciousness where any impression coming from without is absent. In the absence of conditionings, the soul comes to its own. To discover that unconditioned mind is essential. But we all are full of thoughts and those who are religious are extremely full of religious thoughts.

This is what is understood of being religious. To be religious is understood as being full of religious scriptures. But this is false.

A teacher once said to his learned pupil : "Every thing else is fine but only one defect still remains in you." That pupil kept on thinking for a long time but could not discover any defect in his own conduct. He then asked his teacher who, in turn, replied "*You are too full of religion, you have altogether too much of religion. This is the only defect but this is by no means insignificant.*

It is in fact not religion but religious scriptures, religious thoughts which may be too much with a person. People's mind become so heavy as it cannot undertake flight in the sky of truth. That is the reason why I ask you to empty yourself. Keep yourself empty from all thoughts, all impressions. Then you will see what happens in that voidness. The greatest miracle of life occurs in that void. *That void brings you face to face with your own self.* There is no greater miracle than this because as soon as you are face to face

with yourself you are standing in the presence of God.

Question—I worship images. But from your thoughts I gather that image—worship is useless. Should I, then, leave image—worship ?

Answer—I do not ask to leave or accept anything. I simply cry out to awaken you If after being awakened dreams disappear, it is something else. All the behaviours change along with the depth of consciousness. When children grow up their play with dolls automatically stops. They have not to make any effort to stop it.

A sage was living in the outskirts of a village, all by himself. He was living in a small hut which had no doors, because there was nothing for guarding which doors were required. One day some soldiers passed by and went in the hut in search of water. One of them asked the sage as to what kind of sage he was became he had no image of God. The sage replied, "This hut, you see, is very small, *there is no living space for two here*. Hearing this they laughed, and the next day they brought an image to be presented to the sage.

But the sage said : "I do not need any image of God because since long He himself is living here. "I" am lost. Do'nt you see there is no room for two here ?" The soldiers saw him pointing towards his own heart. This was his hut.

God is formless. Power must necessarily be formless. That has no shape. Consciousness cannot have any shape. It is boundless. Totality knows no bound that is beginningless, endless because "that which exists" cannot have beginning and end.

How foolish we are in making his image ! We worship these images that we have ourselves made.

Man has created an image of God after his own form and in this way he worships himself. *This is the limit of self-deception, egoism and ignorance.*

God has not to be worshiped. You have to live God. You have to install Him in your own life and not in any temple. You have to make efforts so that He comes to occupy your heart and emanates your breaths. For this disappearance of "I" is essential. At present that "I" is occupying the heart

and pervades the life. God cannot enter as long as it is there. Kabir has said that the lane of love is very narrow and thus two persons cannot move in it together.

One night I was reading for a long time in the light of a lamp. When I extinguished the lamp I was amazed. Full moon was shining outside. But owing to the twinkling light of my lamp, the moon-light could not enter into the room. No sooner the lamp was extinguished, than the moon flooded my room with its nectar-like light. *That day I came to realize that as long as the light of "I" is shining the God-light will remain waiting at the door. But as soon as it is extinguished, that enters in. Extinction of "I", its Nirvāṇā, is God.*

Do not construct images of God. Only destroy the image of "I". Its very absence is the presence of God.

RANDOM REFLECTIONS

Realization of truth is very easy but to perceive the simplest thing is also the most difficult thing.

This is so because what is easy and near is for the same reason easily forgotten. We remain occupied with things far and thus objects near are forgotten. We remain occupied with the other so that we forget our own self.

Does it not happen in dramas where the auditors are so engrossed in scenes that they forget themselves ? This is so in life too. This too is a big theatre hall and we have forgotten the viewer, the self, while being engrossed in scenes.

You have to do nothing to achieve truth, to achieve yourself, except that you have to get awakened from the scenes of drama.

I see that peacelessness is constantly around you. That is expressed in all your behaviour, that is present in all your great or small acts. Do'nt you feel that ? *Have you ever observed that whatever you do is really done without peace* ?

You have to break this circle of peacelessness and a zone of silence is to be created. Only against that back-ground you can feel that bliss and that music which is invariably within your-

self. Because of inner turmoil this bliss cannot be felt or the music cannot be heard.

Friend, external turmoil is not disturbing. If we are peaceful within, then that does not exist. We are restless within and this is a great disturbance.

Someone was asking me this morning as to what is to be done to keep peaceful within. I replied "Observe flowers, their blossoming, water-falls and their flow. Do you see restlessness there ? All this goes on peacefully. There is no restlessness anywhere except in human beings. We too can live like that. You should live and feel as if you yourself are a part of nature. *Separation of "I" has created all disturbances and tensions.*

Act keeping free from "I"; you will discover that unworldly peace is descending within.

In winds feel as if you are wind; in rains feel as if you are rain. Then you will observe peace becoming dense.

Be one with space, with darkness and light. Do not keep yourself aloof. Let your drop fall in the ocean, then you can know that which is music, which is beauty and truth.

If I move I should remember that I am moving. If I arise I should be conscious that I am arising. No mental or physical act should be done unconsciously. This way keeping yourself wide awake and vigilent,

whatever you do, your mind becomes completely pure, faultless and transparent. Concentration pervades our whole activity, if lead life cautiously. Its secret stream keeps our company canstantly. That calms us and purifies our actions. It should be remembered that a person, who is vigilant and awake in all his actions can never misbehave with others. Faults require unconscious state. Thus in the conscious state they are easily removed.

I call meditation great death. That is so. Ordinary death may remove me but I shall come again as my "I" cannot be so removed. That "I" will assume new lives and pass through new deaths. Ordinary death is not real death because it is followed by new births and deaths. This cyclic movement lasts so long as the great death in the form of meditation does not make us free from births and deaths. *Meditation is great death because "I" dies therein and along with it birth and death too disappear. What remains is life.* As a result of the great death of concentration immortal life is achieved. That is never born and it never dies. That has neither beginning nor end. This great death we call liberation, nirvāṇa, Brahman.

You should regard concentration not as an act but as rest. Actionless means this, that is complete rest, full cessation of all acts. When

all acts are naught and all movements of mind disappear; then something emerges in that state rest which cannot be taught by all religions together. When actions are no more than alone that which is non-action is seen; this is the life and centre of all actions—it is the door.

Sarahapāda has said : "O mind ! go and take rest in that where even air cannot dare to enter, the sun and the moon do not reach." *Such a centre is within us where nobody other than ourselves can go. That verily is our soul. To the extent any body can go is the extent of our body.*

To the extent the world can enter in us is our body The world can enter because that is a part of the world. Senses are the doors and the mind is a collection of these impressions that have gone within us. What is beyond senses, mind and body is our soul. Life is useless without achieving it because without knowing and winning it over we are not victorious and nothing is achieved.

I do not see the world and Nirvāṇa to be separate. Their distinction is not existential distinction. Their distinction lies in our views. World and Nirvāṇa are not two existing realities. In fact we have two visions to see them what they are, but reality is one. Through the vision of knowledge the same reality is viewed as something but through the vision of ignorance

it looks quite different. *What looks as world in ignorance is Nirvāṇa in knowledge.* What is world in ignorance is God in knowledge. Therefore the question is as to how to change, not the external but the internal world. If *I* change, everything else changes. *I myself am this world and the Nirvāṇa.*

Truth cannot be achieved at any cost. That cannot be obtained by means of something else. That, in fact, is the result of one's own development.

Emperor Bimbasāra went to Mahavira once and said : "I want to obtain Truth. I am ready to give all that I possess but I want that Truth which makes a man free from sorrow."

Mahavira saw that the conqueror of the world wants to win over truth the same way. He wants to buy truth. His ego has assumed this form. He said to Bimbasara : "Emperor, first you obtain the result of one concentration from one Punya Śravaka who is a citizen of your empire. Thereby truth and liberation can be easily obtained." Bimbasara went to Punya Śravaka. He said, "I have come to beg from you something, whatever price you demand will be paid."

Hearing this Śravaka said : "O King, Sāmayika, the result of one concentration, is the name of equality. It consists in keeping

mind free from attachment and hatred. *How could this be given to any one?* You want to purchase it; this is impossible, you yourself will have to achieve it. There is no other way.

Truth cannot be purchased nor can it be obtained by begging, nor can it be won over by war.

The way to achieve it is not to fight. Invasion is an expression of egoism. Where egoism exists, truth cannot remain.

One has to become void in order to obtain Truth. It comes through the door of void. It comes not from attack of egoism but from sensitivity to void. You have not to invade Truth, you have to give an opening to it.

Hui-neng said that the way to achieve Truth is "*to cultivate by means of non-cultivation.*" *Non-cultivation is said to be one condition in order to avoid the use of force even in cultivation.* That is in action, non-cultivation, not action or cultivation. That is not to obtain but to get lost. But this alone is the way to achieve it. The more I make myself empty the more I acheive it. Where does water reach in rains? That does not go to hills which are already full; it goes to empty trenches. In nature truth is similar to water. If you want Truth, make yourself completely empty. As soon as it becomes empty, *the full* will fill it.

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7 *June*, 1964

"Truth is within you. Truth is within me. You have not to go anywhere in its search. You have to dig it out of yourself like you dig out wells. Similar is digging of the soul. The implement of this digging is concentration. You have to remove the dust of otherness from your own nature. Then that is very near which we are searching. It is hidden in the person who searches it."

I am, indeed so happy to see you all. Your quest for the Truth, is really deep. I can see this quest in your eyes; I can feel it on your nostrils. Your heart, throbbing for the attainment of the Truth makes heart also throb. Your quest for the Truth touches me. How delightful it is. How pleasing and beautiful!

There is nothing more beautiful, more pleasing and more blissful than the desire to know the Truth.

What can I speak to you in this unprecedented moment of joy? What can I tell you in this fateful moment of your quest and patience?

Only in such moments one knows how scant, grass and opaque are the words? How useless, powerless and lifeless they are! Words do convey something—something which need not be conveyed: they become insufficient as soon as there is something which needs be conveyed. It is but natural, because the realization of Truth, the experience of Bliss and the vision of Beauty are so subtle and ethereal that no earthly or material form can possibly be ascribed to them. And as soon as such a form is attempted to be ascribed, these experiences become dead and meaningless. Consequently, one that was realized and was being lived does not come alive to us. We then get what is its deadbody. The

spirit is left behind, and that to which words refer does no more remain true.

What, then, should I speak ?

It would have been better—shouldn't it ?—if we had spoken nothing and heard nothing—if we had remained quiet and calm—speechless and silent—and then we would have awakened and seen something in that silence—something that is. In that state, I would have saved myself from speaking and you would have been saved from hearing—and yet, the Truth, would have been conveyed, for it is within everybody. *The harmony, which we are searching hither and thither, is alive and eternal in the depths of the self.*

The moments, when we are questing for Truth, are transformed into moments of prayer even though they are the moments of silence.

Quest for the Lord and silent waiting, by themselves are prayers. What men are after is within themselves. What you have come to me to ask about and know is within the very depth of yourself. You have never lost Him and you can never lose Him, for He is your existence and being. That is the one and only wealth which can never be lost, because "Thou art That". But we are searching the same; we are searching what can never be lost. What an irony ! What fun !

I am remember a wonderful sermon : I do not remember as to when it was given or who

gave it ! One evening there was a big gathering in a temple. A number of monks were present. After a long wait, the speaker arrived. He got up to speak. And some other person rose in his seat and asked : "What is the Truth." A very anxious and eager silence prevailed. The one who was asked, knew, and every word that he could have spoken would have a meaning. But do you know what did he say ? He said, and said very loudly, "O Monks" ! And in that unprecedented quiet there his two words echoed in the atmosphere and all eyes rose and fell upon him. All were silent, speechless and watchful. But then, the speaker spoke no more. His speech had ended. He had said what he had to say. Do you get what he did say ? Nothing perhaps ! But if you ask me, he had said everything. Whatever is worth-saying has all been said in his speech. I also want to speak the same. I'll say the same—for that alone is worth—saying : that which the words cannot convey.

What was it that he said ? He had said, "Search not the Truth anywhere, ask no one about it; for it is either within you or nowhere at all." Therefore, although he was asked about the Truth yet he had said nothing about it, he had simply call those who had asked him. He had called them as if some one would call

the sleeping ones. This is the adequate answer to the question about Truth. Waking up is the way of realizing the Truth, there is none else.

We are in sleep. We, therefore, cannot see what is by our side; we can't realise that is our own self. And in our dreams we are wondering far and near in its search, in search of Him who is within us. It is like a musk—dear, wandering in search of the musk. Our search and wandering is precisely of this nature. But try as we might, we will not find Him by any amount of search, for search can acquire that which is outside, we cannot discover ourselves by such a search.

He had called—the speaker in the aforesaid illustration—because that is attained not by search, but by waking up—and for this very reason Mahavira calls, Buddha calls, The Christ and Krishna call. It is not a speech but a call. It is not a sermon but an address.

I too do not want to speak, but to call.

Would you hear me ? Would you allow me to shatter your dreams and break your slumber ? It is quite likely that the dreams you are seeing, are very pleasant and sweet, but these very sweet dreams are the most fatal dreams because they do not let us wake up and make the intoxication of sleep all the more deep.

I want you to share the Bliss I am experienc-

ing as a result of my awakening. I have, therefore, decided to call you. I will not only speak myself but will also get you to speak. Mind not and excuse me if my call breaks your slumber and shatters the smoke of your dreams. I am helpless : *for without shattering these dreams* nothing about the Truth can be said. A sleep is prevailing upon us—and as long as this continues to prevail, all our actions will remain useless. Whatever we do under its spell, whatever we know—is all done and known in a state of dream. The first and foremost thing, therefore, is to arise from this sleep. All else is to follow this. There is nothing prior to it. Attach no value therefore to any thought or conduct attained or conducted in sleep. Let it be known that this all is happening in dreams.

Here, as long as I do not know the self, I have no possibility of doing anything in a right manner. All my knowledge and conduct are bound to be false. My faith, my belief and my conviction, have all to be blind. Whatever path I follow in this state, I will never get to the Truth. Nay, there is no possibility even of getting along any path. Does anybody tread any path in sleep ? There one can only see a dream of doing so.

Ignorance of the self, verily, is the sleep I am talking to you about. It is of prime importance

to awake from this. Understanding all those factors which do not let you awake, is imperative in order to know the self. And to know the religion, it is necessary to know what religion is not and what you are holding up as one. It is something which promotes more sleep instead of waking up.

Religion has been called 'Opium' by Marx. Well, religion is not opium, but what is generally mistaken as religion is, of course, opium. Marx was wrong, for he mistook religion for opium, and you are wrong too for you are mistaking opium as religion.

It is essential to know what is opium and what is religion. First of all let us think of what is not religion and then we will see what is religion. For the former, thought is sufficient, but for the latter thought is not enough. It requires realization.

For one thing, there should be no preconceived notions if in religions career one wants to reach somwhere. We should have no presupposition if we want to realize the Truth. We should approach the Truth silently and without any conception. Preconceived notion and partial outlook blur and delude the vision. Then we do not have the vision of what is Truth but of what is the projection of our own ideas. In this way the Truth does not descend upon

us; instead we impose ourselves on it. Let there stand no theory or dogma between ourselves and the Truth, only then we will know the Truth. Otherwise, we cannot cross the cycle of our own mind and know what we wish to. This is not knowledge but imagination.

Man's imagination has unlimited vistas. This imagination stands between him and the Truth. If we pass any premature judgement regarding the Truth, soul and God, our mind will imagine that judgement and we will, thus, feel that we have realized something, while actually we have realized nothing and have merely wandered in that realm of imagination. It is not the vision of the Truth but of imagination. You know it too well that the mind has countless potentialities of dreaming. Desire makes possible even that which does not exist at all. It creates the mirage. And that which exists, is hidden and that which does not is seen. You will wonder that the dreams take place in sleep. Yes, certainly they take place in sleep. But sleep can be controlled and in a sense, you can be asleep even when you are seemingly awake. We do see the day-dreams, don't we ? Then, if someone conceives one or the other form of the Truth or God and is filled with that concept or image, awake or asleep, one will certainly have the projection. Then one does have the vision

which is just a concentrated form of day-dreamings. There is nothing, in reality, before the eyes but something does appear, something which has been constantly nourished and nurtured behind the eyes. This, verily, is the projection; this is how we see dreams. Only in this way can one see the so-called Truth that is based on preconceived notions.

A devotee of Lord Krishna sees Krishna, and the one of the Christ sees Christ. This, or any such vision, is not the vision of the Truth or of God. It is just a web of one's own imagination for Truth or God cannot be two. Truth is one, so is its realization and whosoever wants to realize it has to give up conceptions and imaginations. I am not asking to give up one conception in favour of the other. I am asking to give up all conceptions. These very conceptions have given birth to a number of creeds and dogmas and because of these there are existing many a creed but no religion. In order to know the Truth, all theories regarding it have to be forsaken because only those in a state beyond all prejudices and partialities, in a state entirely innocent and independent, can know it. Where there is neither notion nor conception, nor even expectation there alone the Truth can be realized.

The endeavour to realize the Truth is, in fact,

not the endeavour for this, it is an endeavour to get rid of a state of dreams. What is the realization of Truth ? It is simply freedom from hallucination. This freedom is the realization. Since we are lost in dreams, therefore the ever-present, despite its continuous presence, appears as if it were absent. Truth does exist, for Truth is the one which always 'is'. It is not to be brought from anywhere. It is everpresent but we are not present unto it, for we are lost in dreams. Not the Truth, but ourselves we need to bring before it. It can be possible not by seeing new dreams about God. It will be possible by relinquishing all dreams and by waking up. I, therefore, say that the Truth needs no imagination but realization; the realization that mind, free from all imagination, is the mind in the state of the Truth.

In the frame of mental duality we see the world whereas the absolute mind is a frame for the vision of Truth. All concepts, all beliefs are dualities; they are not, therefore, the gateways to the Truth. They are the hinderances, leading nowhere, obstructing the path instead. Not through them, but beyond them is the path of Truth. Do not, therefore, create any idea or conviction, any form or frame, with regard to the Truth. Whatever conviction you make, it will become your experience. This experience,

however, cannot be real; it is only mental. This and others like it, are not the spiritual experiences. All beliefs formed in ignorance, in an attempt to know the Truth, are false beliefs. Think not what the Truth is and what it is like. All such thinking is blind. This would be as if some blind man tries to imagine what light is like. A poor man cannot imagine it at all. Without eyes it is impossible to have any idea of light. Whatever he imagines, it will be fundamentally wrong. What to talk of light, he cannot imagine properly even darkness, for that too requires eyesight. What should, then, a blind man do ? I say : let him not think of light, let him think of the treatment of his eye. Not thinking but treatment is the helpful solution. But what I see is that he is being given doses of sermons and philosophical discourse are being poured down his throat. Nobody bothers about treatment. My surprise is all the greater to see that the so-called preceptors of light have themselves not realised it. They too have known about Light; they haven't known light. I say so far if they had known the light, they would have realised the futility of all sermons; they would have cared and worried more about the treatment of blindness. If eyes are treated, light is realized automatically, for it is always present. It is only the light that is required. Let it be

remembered that in the absence of light, light thought ever existing—will cease for us to exist.

What I want to emphasise is that there is light only if there is sight. Light and sight these two words can take us far into two different directions. Thought about light leads to philosophy. This is merely a dimension of thought.

The climax of this thinking is not realization. It is merely thought. There is much of journey in this direction, but no destination is reached. There are many a conclusion—but not *the* conclusion, the one which is the ultimate solution. It is natural : even the most perfect thought of water cannot quench even a little bit of thirst. *Thus there is quite a different way to quench the thirst. It is not the one of thoughts about light, but vision through the eye. I have said that thought about light is philosophy.* I would like to add now that *vision through the eye is religion.* You can gain the intellectual conclusions by thought, you can attain the spiritual-vision by the self realization. The former is a thought of water, whereas the latter is the quenching of thirst. One is just a problem while the other is the solution.

My question to eveyone is this : Do you want to know light or simply to know about it ? Is your inquiry into the Truth or about it ? Do you mean to gather information about water

or do you want to quench your thirst ? Concequent upon your reply, it will be determind as to whether you are questing after the knowledge or mere information. Lest it be forgotten that these two are the opposite direction, one leads to the ultimate dissolution of the Ego, whereas the other leads to the climax of it. One makes you simple while the other makes you all the more complex. *Knowledge destroys ego, whereas the information fills it all the more.* All collections, all acquisitions fill the ego—and for this reason the ego is always in the look out for them. Thought also is an acquisition, though quite subtle one. It also feeds the ego. The hypocricy pertaining among the scholars is not spontaneous and incidental. It is the natural outcome of thought. *Thoughts are acquired, they gather in from the external world, they are not born from within, they are, therefore, not the soul, but the walls in its way.* The information regarding light can be given from outside, to a blind fellow, *but sensation of sight has to be produced in him from within. One is acquisition while the other is energy.* Precisely this is the difference, the difference between acquisition and energy, between information and knowledge. *Acquisition comes from outside whereas the energy from inside.* Acquisition gives the illusion of energy. This illusion is quite strong. This illusion nonrishes the ego. Egotism is

no energy, it is the illusion of that. It is infact, non-energy for the one spark of the Truth can evaporate and extinguish it. It is for this reason that the True energy is entirely bereft of egotism.

I hope that you have followed the difference between scholarship and wisdom. It is essential to follow this. *False knowledge is a greater hinderance in the way of knowledge, than even ignorance.* Scholarship is false knowledge. False knowledge is the impression as "I know", while I know not. Such false impression can be conveniently caused by the acquisition of the others' thoughts. This false impression is the outcome of the scriptural-knowledge, the knowledge of letters. It seems, consequent upon the knowledge of letters, that the Truth has been realised. Words become the parts of memory and each question finds its reply automatically. Sense of discrimination is dominated by and lost in the borrowed ideas, and before one can seek any reply from within, this thick layer of words and ideas offers a ready-made reply. In this way, we are saved from living the problem, and consequently, deprived of the solution. *If the problem is mine, only my solution will have to be required. No borrowed and second-hand solution can be of any help. One can borrow neither life, nor the solution to its problem.* Solution is implicit in and evolves out of the problem itself, it does

not come from outside. If the problem is within, the Truth cannot be without. It, therefore, cannot be learnt. *It has to be ripped open, we will have to discover it. Not by training but only by realization can the Truth be known. This is the foundational difference between the one who has learnt the scriptures and the one who has realized the Soul.* It is sufficient to be well-versed in the scriptures in so far as this world is concerned. Not so in the realm of spirit. Much less, it is not even the starting point in that sphere.

We can have only the information with regard to what is not self, the world and the matter. Of these we cannot have any knowledge. Whatever pertains to outside us, can only be known from out side. We may be very close to it, and yet it will be far off from us. Howsoever little might be the distance between us, it will never end. Thus, we can only get familiar to the non-self, we eannot have any knowledge with regard to it. We can know *about* this, *this indeed*, we can know not. Entire removal of distance is the prerequisite of all knowledge, only then one can enter the inner being. But what is distant, cannot be otherwise. It can be so only if there is actually no distance. Distance can be removed only if it is illusiory; if it is true, its removal is impossible. *There is one —and only one—being which is not distant from me, nay, it is impossible for this being*

to be distant, I am that being, yes, my own self. Knowledge can be possible—and is possible—*only with regard to this.* Whatever distance there seems to be, is essentially an illusion for how can there be any distance between one and one's own self. I alone am the nucleus for my self—only I have the exclusive inner penetration into this my being, It is my abode and my seat. Only this nucleus can be known. Knowledge is possible only in its context. Let me remined you that just as there can be no knowledge—but only acquaintance and information regarding the world, *similarly there can never be any information regarding the Self—Of Self there can be knowledge and knowledge alone.* This is the reason why scholarship is sufficient with regard to the world, the matter and the non-self. Not so with regard to the self. Science is scholarship. Religion is not the one. Science is the information about the matter. Religion is the knowledge of the self. Science is scripture. Religion is realization. I am not sermonizing. It is a useless affair. Not the sermon but the treatment—that is what we require. No doctrines, related to the Truth, have to be imparted. They carry no value. The value is that of the method through which the Truth is envisaged. This method diagnoses and offers treatment and consequently the eye opens. Then, well then one has not to think

about Light, one sees it. Thinking is a compulsion only in the absence of eyesight, and if the latter is there, thinking is out of question. Thinking is the eye for the Blind—but once the eye is present, it is rendered useless. *Therefore in my view, thought is a sign not of knowledge, but of ignorance. Knowledge is a state of thoughtlessness : it is not thinking, it is insight.* This insight is not possible by means of any doctrine about the Truth. It is reduced merely to an intellectual acquisition. It becomes a part of memory—can never become knowledge. Doctrines can be taught but they cannot change a person's personality. Like garments, they introduce a change at the external level, but the inner being remains what it was. Mind remains untouched by them, only the upper veil—the cover—superimposes new form and new colour. In this way, wisdom does not descend upon the person, on the contrary he falls into the ditch of hypocracy. *A wide cleavage comes between his being and his knowing.* He knows quite different from what he is. Thus he starts having a double personality. Thus, duality contradiction become apparent between his inner self and outer cover. Hypocracy is the natural culmination to this personality. He begins to show off a person which does not exist within him, and tries to hide the person which he actually is. A continuous

acting, this cannot be religiousness. Not others' but only one's own life is wasted in this process. This is self-deception. But this is dubbed and displayed as religiousness. Mere teachings of doctrines can do only this much. It can only change the veil—the outer garment. Quite another direction is required for the spiritual revolution. This direction and not the doctrine, comprises of realization. It is not the direction of sermon but of treatment. This direction is not the one of thought regarding the Truth, but the one of awakening unto the Truth.

Religion is the method of opening the eye. If the eye opens, the realization of the one that is, becomes natural. But eyes do not open through doctrines; to the contrary, those who remain deluded by them, forget that their eyes are still closed and the Truths that they are talking about are not seen through their own eyes but through those of the others. *But, the Truth seen by the other is just like meals eaten by the other. It can be of no nourishment and utility to anyone else. The realization of the Truth is completely personal and individual and cannot be transferred from one hand to the other.* It can not be exchanged. It has to be realized by one's own self. There is no way to steal it or receive it in charity. *It is not the wealth, it is the very being.*

Since Truth is not the wealth but the being, it is

untransferrable. To this day nobody has transferred it to anybody and in future none will be in a position to do so for the day it is exchanged, it will no longer remain the Truth, it will become an object. The object can be exchanged. The Truth has to be attained through the self and from within the self. As a matter of fact, it is not to be attained either, it is our being. It is our existence. There is no question—absolutely none—of learning it. It has only to be discovered. Learning on the other hand, adds to the deep and thick layers covers the self all the more. All teaching from outside only covers. The garments of thoughts continue to cover us more and more. We have to strip off all the veils and garments and have to see ourselves completely naked. No learning but unlearning, no robing but disrobing is required to know the self. *When all the guests from outside are gone only then is known the one that is not the guest but the Host.*

Truth, cannot be taught, but the method to know it can, of course, be taught. There is no mention of this method to-day. There is a good deal of talk about the Truth, but no talk of the method to realise it. *There cannot be a blunder greater than this.* It is as if someone would cling to the body and leave life-breath. As a result of this, there are numerous religions, but

no Religion at all. These several sects, existing to day in the name of religion, are not the Religion. There can be but one Religion. There can be no adjectives to it. It is beyond all adjectives. *Religion, that is the Religion—and there cannot be this religion or that religion. Where there is 'this' or 'that', there can be no religion.* These sects are the by-products of a number of doctrines regarding the Truth. So long as there is any emphasis and insistance on these doctrines, sects will continue to exist. Doctrines are dogmatic—they insist on certain words—and around these words, sects are formed. Struggle flows out of these words, jealousies bickerings breed on them. The result is horrible—the one that disgruntles humanity : man is torn away from man. And what a wonder that the belief prevails that such a destructive force—tearing man off from man—will be a cementing force to unite man and God. *That which disgruntles man from man can neither unite man with man nor man with Truth.* This is due to the doctrines that religion has reduced to dogmas, yes this has happened due to the words, beliefs and convictions. This fall is based not on knowledge but on ignorance. *There is no sect belonging to the Truth* : all belong to doctrines. The sect which causes the realization of the Truth, becomes salvation. We enter the realm of Religion

at that very moment—Religion, which is neither Hindu, nor Jain, nor Christian—which is nothing but Religion—nothing but Light—nothing but Consciousness.

Dharma-Religion is the realisation of the Self. Sects cannot be religious. Religion has nothing to do with the organisations. All organisations are Political and Social. Every organisation is worldly. They are based on the fear from one another, and where there is fear or contempt, there can be no product of Truth, all such products are caused by the sense of necessity for security. Nations, societies and sects are all born out of fear and all that is born out of fear finds its ultimate utility in causing fear among the others. All sects do this. They do not intend to make anyone religious. They seek to multiply their own numbers, because number is a force and testimony to security. It can serve the purpose of defence as well as that of aggression. Sects have been doing this, they do so even now and will continue to do likewise. They have never united man with Religion, they have always torn him asunder. *Religion is not a social incident, it is an intensive person revolution. It has got nothing to do with the others—it is related absolutely to the Self. It is not concerned about what man does with the other man but what he does with himself.* It is concerned about how I behave

with myself in the complete isolation.

"What am I in my entire isolation ?" This is what I have to know. Yes, this : "What am I ?" Only the knowledge of my being will lead me to Religion. No other paths leads there. No temple, no mosque, no church—none can lead me which is the seat of my being. No external steps have to be covered in order to reach there. All temples and churches are external—all are the parts of this world—their gates are not in a position to take anyone to the Self. No journey in the external world can be a pilgrimage. The real place of pilgrimage exsits inside—where Religion is experienced, where the mystery of beauty and bliss of life unfolds itself, and without the attainment which all is misery, all is waste and everything is meaningless.

Not outside, but inside : that is the direction to which we have to proceed in order to know the Self. But all man's senses take him outside. His eyes see outwards, his hands spread outwards, his feet move outwards. His mind also reflects and echoes the external phenomenon. And it is for this reason that he has prepared images of God and raised the temples of the Truth so that his eyes might see the Lord and his feet might move to the path of the Truth. This is the self-deception wrought by ourselves, this is the poisonous drink which we have taken on

our own accord : and now we are viling away all our life under the delusion and fit of this deception and this poison. *For sake of the convenience of the senses we have imagined* and *envisaged a religion outside, whereas, in order to realise the Religion we have to go behind the senses. Knowledge* and *consciousness, which know the world through the media of senses cannot themselves be known through these media.* The knower, the knowledge cannot itself be known like any other object to be known. The witness, the energy of the vision cannot itself be envisaged like any other scene. The subject cannot be so changed and degraded as to be equal to an object. Because of the easelessness regarding this small but important point, all the trouble has started. God is searched and sought as if He too were an external object. To attain Him, pilgrimages to hills and forests are undertaken as if He were an external person. How foolish is this all ! He has not to be sought, only the seeker has to be known—and this done, He is seen automatically for the one and the other are identical. *He is hidden not in the search, but in the seeker.*

Truth is within you. It is within me. *It is not that it will be within you to-morrow no, it is there within just now and here.* 'I am' : and this my being is the Truth. Rest all, whatever I am presently seeing, may not be the Truth, it may

all be dream for I see dreams too and while seeing they appear to be all true. All this world of senses might as well be a dream. You may all be a dream for me. May be that you are not present—not even one of you—and I am seeing you all in a dream. *But the witness—the one that sees—cannot be false. He cannot be a dream otherwise it would not have been possible for him to see the dream.* Dream itself cannot see a dream. Untruth itself cannot know untruth. In order to see the dream, someone real, and not a dream, is required. Even to witness the falsehood, a true witness is inevitable. That is why I say that I am the Truth. Truth is my very being. *It has to be sought nowhere. It has to be dug deep within the self.* It is just like digging the well. Some layers of dust overwhelm water. Only those layers have to be removed and big sources of water are found. Self is overwhelmed by the layers of the not self. These flimsy layers have to be thrashed : this done, we attain the one which we have been searching through one life from the other and which was hitherto unattained *because we have been searching Him at a far off place which He was very close—nay the very self of the seeker himself.*

.. The well of spirit has to be dug. The instrument to this digging is meditation. By this instrument the dusty layers of the feelings of non-self have to

be removed. This, verily, is the treatment. I want to speak about this. The most and primarily important thing is to know as to what covers my being my very nature. What is it that hides me from myself.

What is it that you see inside ? Do you—or do you not—understand this covering shadow ? What is it that you find when you travel inward ? Hume has said; "I found nothing but ideas and ideas as I peeped inside." He could find no soul. You too cannot find it in this manner. He had returned only at the sight of layers and covers. He could not break through the shell and had returned, and consequently could see nothing for it is essential for the shell to be broken in order to see the inner being. It is as if someone would go to a lake, but return at the sight of mud and leaves on the surface, concluding thus that there is no lake ! It is this that generally happens—we do retire inward—and daily —but return after seeing the garments of ideas which constantly surround us. *You know nothing except ideas : and this verily is your world. And the man who lives within these ideas, is the worldly man—knowing someone's being across these ideas is the stepping stone to a religious-existence.*

Knowing the one that is beyond thought is to mark the entry into religion. It is quite probable that your ideas do not pertain to the

world, but to soul and God thus causing the illusion in you that you are religious. This illusion I want to strike at. Each thought is a cover. Each one is a passion for each one is external. No thought pertain to the Self. *One does not think about the Self : one knows about it.*

This fold of thought can be unfolded by thoughtlessness. Thoughtlessness is meditation. When there is no thought, we know the one that was covered by thought. When there are no clouds, vast blue sky is seen. Similarly, my friend, there is a sky within as well : Those clouds of thoughts and ideas are to be scattered in order to know that. It is possible : when eye is at rest and when there is no thought or idea in it—in that silence, in that complete thoughtlessness—in that absolute state, Truth is envisaged.

'What to do in order to achieve this ? It is very simple, but appears very difficult because we have gone so complex. 'What is possible for a new-born baby has become impossible for us. *We have to have a look at the world and also at ourselves in the same manner as a new born child does. He only looks and thinks not. Yes, he just sees. This 'just seeing' is wonderful. It is the key to the mystry by which the gates of Truth can be opened.* I am seeing you—just seeing—do you follow it ?—I am thinking nothing, and then, an unprecedented quiet, a living peace descends

within : and then everything is seen; everything is heard : but nothing moves inside, no internal reaction takes place. There is only the awareness and no thoughts.

Right awareness is the method of meditation. We have to see, merely to see whatever is without as also whatever is within. There are objects without and ideas within. We have to see them as if we are doing so without any purpose. There is no purpose and yet we are seeing. *It is in the position of a witness—a neutral witness—that we are seeing.* This seeing, this watchfulness gradually leads to peace, contentlessness and thoughtlessness. Do it and know it. *As thoughts are set rest, consciousness awakes* and *becomes alive.* Somewhere, sometime—try it : stop awhile and listen and see as a witness—witness of the world and of the self : think not and stay as a witness : and then see what happens ! Then let this mood of a witness grow and spread—let it be present in all your physical and mental acts. Let it accompany you constantly—and when this is with you, your ego will die and you will realise the one that is your real self. *Egotism dies and the self is attained. In this practice of being a witness, in this observation as a neutral witness, a transformation, a revolutionary change takes place : suddenly we find that we are the witness ourselves : that there is no object to be witnessed. We have the glimpses of the one, who has*

been seeing thoughts and then, on one fine moment when the seer, the witness, appears in all its form and glory, all our misery and poverty are gone.

This is not the kind of practice which one does sometimes—and attains liberation. This has to be practiced constantly and consistently through day through night. Gradually, it overtakes all our activities and time. Practicing the role of witness—getting into this mood—it becomes an absorbing and continuous one. It remains present all through our staying and going, sleeping and rising : yes, then it remains even in our deep sleep. And when it remains there as well, we should know that it has now become overwhelming, that it has taken roots within. *At present we are slept even when we know that we are awake, then we will be awake even in our sleep.*

This practice of the feeling of a witness bereaves wakefulness of thought and sleep of dreams. A mind free from thought and dream loses all the currents : it has no currents and no commotions —Just as the sea without waves is waveless and the flame of a lamp is motionless in a house where there are no motions of the wind. In such a state the self is known —the self, that is, I, that is the Truth : and the gates to the Lord's palace open.

Not in the words, not in the scriptures, but within the self : that is where this gate exists. That is

why I said : search not anywhere else but dig within the self. Go nowhere : move inwards. I have only tried to bring home to you this method of moving inwards. I feel that you have followed for I see a glow and the peace into your eyes. But this understanding is not sufficient. Not this intellectual understanding, but the spiritual experience alone can be the basis of a True life. Walk a little in the direction I have suggested—move a little to that direction—you will find that you have gone a long way when you have walked just a little for the gravitation of the Truth also works as we walk and draw nearer towards it and then we not only walk, we are even drawn to it.

And, as a last spell, remember this : those who walk, do reach.

Not a single step taken towards the Lord goes in vain. I stand testimony to this Truth.

I only want that you too should realise this Truth and bear testimony to it. It is at hand—it is just a matter of your awakening. Sun is already there—you have just to open your eyes. I am calling you to open your eyes—would you listen to my call and open the eyes? The decision and the determination rests on you—and you alone.

APPENDIX

Question—Do you not attach any value to Philosophy? Is it not essential to know about the Truth in order to know itself?

Answer—Truth cannot be known unless it is known itself. And knowing about the Truth is not knowing it. All that is untruth. It is untruth because Truth cannot be known without the first hand experience. It is not untruth in relation to the speaker, but it is so in relation to the listener. Would you know the Truth in the same manner as I have spoken to you? It is not possible : *for it is essential for you to be the same as I am, and in the same situation as is mine.* In the very process of the Truth passing from me to you it becomes untruth. It is so because mine are the words, but their interpretation will follow from within yourself. That interpretation will be your creation and will not be different from you. Words will be mine, but the sense will be your. That sense cannot be beyond you and your experience.

Do you think that you really study

Krishna when you study Gita ? If that is what you think, you are grossly mistaken. Well, you study yourself therein : otherwise how was it possible to have such a big number of interpretations and commentaries of the Gītā ? We see our own image in every scripture—and for us no religion has a greater significance than what a misson might be having.

Not the Truth, but only the words are known before the Truth is actually known : all those words might be those of scriptures, seers, prophets and god's incarnations, but the meaning and the interpretation will be essentially ours : my ego will be reflected in them as well. Is it not the reason why there is so much of hostility and antagonism among all the so called religions ? *Is it possible for the Buddha and the Christ to have any hostility and antagonism between themselves ? This is the antagonism among ourselves, this is the hostility among ourselves—and is caused by the various interpretations that we have derived; interpretations, seeking to strangle one another ! And all this we do in their name !*

Religion sparkles out of those who

know it, but those who believe in and listen to it form only a sect : a united organisation. Therefore, Religion is one but sects are many but all the experiences of knowing the Truth are identical, but believing in it is different : as many experiences as believers. *Knowledge is one and the same, but concepts are numerous—as many cencepts* as the followers thereof.

Religion is the outcome of the realisation of the Truth, whereas religions are born from the lack of that realisation. Founders of Religion are those who know, while the organisers are those who know not—and religion becomes its own antithesis as a result of their innocent efforts. Man's entire history has suffered from this misfortune.

Question—We can think nothing about the Truth unless we start from some presupposition about it.

Answer—Well, I am not asking to think at all. Thinking can never go above your knowledge : and if you do not know the Truth, what will—and how will—you think about it ? Thinking always remains within the limits of knowledge : it is merely the chewing the knowledge. It can never be creative, it is only repeti-

tive. We cannot know the Unknown by means of thoughts. In order to know Him we have to cross out of what is already known to us. *To attain the Unknown, it is a must for us to leave the surface of the known.*

It is, therefore, better if we have no conception of the Truth. That conception will be entirely false. It will be a mere lifeless word, it will not be a throbbing meaning. Tradition may respect that word—hundreds of thousands of people may revere it—Scriptures may all be unanimous in its support—but for you, it has got no value. For the pilgrim on the path of Truth, it not only carries no value, but it is fatal too. To see the broken image of the vast expense of Truth within that limitation of the word is quite different from seeing it in its entirety—beyond all the limits and shackles. Sky is not limited by anything—so also is the Truth. *All the limits are man's creation, all concepts are his creation—all words are imported by man—but the Truth is one which is not man's creation.* Let us cross these limits in order that we may know the Truth : get rid of the

known so that the Unknown may be realised and leave the man-created concepts in order that we may see the One which is not created but is the basis of all creation.

Question—How can we know the Truth without the scriptures ? Is it not only through them that we know it ?

Answer—Do you think that Truth will be destroyed if scriptures are done away with ? Is it that the Truth depends upon scriptures or vice versa ?

Truth, my friend, has never been attained through scriptures. On the contrary, it only after the attainment of the Truth that the scriptures have been obtained. Not the scriptures, but the Truth values for the latter is fundamental and not the former.

And if the Truth could be attaind through scriptures, it would have been a very cheap affair : it could have been possible without changing ourselves. But scriptures can only fill the memory—cannot give a knowledge of the self. And on the path of Truth, memory-training is of no help at all : On this path the price of self-Transformation has to be paid.

Scriptures can turn you into scholars—but knowledge is not produced by them.

Scriptures can produce more scriptures. It is but natural. Only matter can be produced from matter. How can knowledge appear from them ? *It is the very being of the Conscious-self. It cannot come from the matter.*

Scriptures are lifeless, Truth is not so. The former can only enrich the memory. The conscious knowledge is attained not through them, but through the self.

You say that you cannot know the Truth without the scriptures, on the contrary, I ask as to how can you know it as long as you live within the range of scriptures ?

The false notion that Truth can be obtained from somewhere—from the scripture or from the Guru—renders you incapable of searching the Truth yourself. This concept is a big obstacle. This search remains a search within the world. Lest it be forgot that the scriptures also form a part of this world. Whatever is external is worldly. Truth is in the one which is

not outside because it is there that Self lives.

Self is the True Scripture—and Self is the True Teacher—only through an entrance into the Self can Truth be realised.

Question—Is that which intellect suggests to be Truth, not so ?

Answer—Intellect thinks. It does not have the knowledge. Thinking is groping in the darkness, it is not knowing. Truth is not thought. It is seen—it is realised. It is not done through intellect, but is done only when intellect is quiet and contentless. This state of inner knowledge is *Intuition.*

Intuition is an eye, not thinking. Just as a blind man gets the eyes—similarly it is an eye to see the Truth.

No one reaches anywhere by thought. It is an endless groping. It is as if a blind fellow would go on endlessly—and yet he would not attain light. Groping and light have no relation —exactly in the same way there is no relation between the Truth and thought. These two are the opposite dimensions.

Question—Is, according to you, the vision of Lord Krishna or The Christ, not the spiritual-experience ?

Answer—No, that is not the spiritual-experience, and for that matter, no experience pertaining to the others is the spiritual one. All such experiences are psychological. *So long as there is anyone else's experience, there cannot be any experience of the Self.* In all such experiences we are extroverts and have not retired within. *This retiring within takes place only when no experience is external. When consciousness is not subjected to any object, it is spontaneously settled in the Self. Only an objectless consciousness can be settled in the Self.*

I am surrounded by two worlds outside myself : one is the world of matter and the other is that of Mind. Both are the external worlds in relation to the Self. *Not only Matter but also Mind is external.* The latter gives the illusion of being internal by virtue of its being within the body. But that too is not, in fact, internal. Self is inner even than that, it is across the mind as well. We do not mistake the experiences of material objects for those of spiritual ones, but such a fallacy occurs with regard to the mental experiences for they appear to

be different from the material-world and are seen when we close our eyes.

But, even among the mental-experiences we do not mistake dreams for being spiritual ones : it is so because their existance is felt only when the eyes are closed, and instantaneously after the awakening and a contact with the external world dispells them. We have the illusion regarding those mental experience being spiritual and real : these illusions are called mental-projections. *Mind has the capacity to hypnotise itself—so much so that it can see those dreams, even while awake, which he has seen while asleep. This happens in a kind of waking sleep. In such a position God is seen in the form of one's own liking. Such are the mental projections in which we see the objects not as they are, but as we wish to see them.* Such experiences are neither spiritual nor divine, they are only mental and are caused by hypnotic situations.

Question—How can, then, we see[1] God ?

Answer—This word 'see' is quite confusing. It so appears from this word that God

[1]darśana

is a person who will be seen, similarly the word 'God' is also confusing : this also give the apprehension being a person. *There is no God,*[1] *there is only Godliness*[2] : *not a person but energy.*

A vast expance of Energy—an expance of consciousness, He manifests Himself in all forms. That God is nothing different—Unlike Creator—He is the creation Himself, He is the creativity : He is Life.

We have the delusions of being separate from this Life as we are surrounded by Ego. *This precisely is the cleavage between us and God* : *factually any cleavage is impossible.* The illusion caused by the 'Ego' is the cleavage : this is ignorance.

With the extinction of 'Ego' an eternal and unlimited creative-energy is experienced : this is God.

Yes, the experience on the extinction of Ego is the Vision, the darśana of God.

What I see that there is no Ego—and whatever abides in the currents of the ocean is in me as well : whatever

[1]Bhagawāna
[2]Bhagawattā

abides in the blooming buds of springs, the same abides in me, whatever abides in the fallen leaves of autumn abides in me too—I am nowhere broken and separate from the cosmic-being : I am in Him : I am He—this, verily is the vision of the Lord.

Ṛṣi says : *'Tattvamasi Svetaketo."—That Art Thou Svetaketu. The day you experience this, know that you have envisaged the Lord. Everything except and below this is imagination.*

What is the vision of the Lord if not the identification of the Self with Him ! What is the vision of ocean for a drop—it can only lose its own entity and become the ocean itself. Ocean is far away from it as long as it is a drop—and once it loses its entity it is ocean.

Do not search God : search the attainment of Godliness : *and the path of this search is the same as that for the drop to search the Ocean.*

Question—I have faith in God. But you say that this faith is fatal : should, I then, give up my faith ?

Is not the reply implicit in your question ? What is that faith which

can be held up or given up as desired ? It is only a blind mental concept; and, clearly, has got no value. It is blind faith, and lesser the blindness in life, better it is.

I ask not to have faith, but to know.

A state of mind arrived at by knowledge has value : you can call it right-faith if you so choose—but it is knowledge and not faith.

Do not believe in some Truth : search it—seek it. Do not cling to any concept. It is a symptom of mental infirmity : it is lethargy, it is evasion of the duty. It is a fatal means to evade the labour of searching ourselves. Blind faith is an escape from the effort of realization of the self. In other words, it is suicide, for once fallen in this ditch one becomes incapable of rising to the pedestal of the Truth. These two are opposed to each other. One is a ditch in which one falls and the other is the hilltop on which one has to climb.

Faith is easier, for in that there is nothing to be done. In this sense, knowledge is not easy. The latter is the transformation of entire existence.

All faith serves the purpose of a garment, knowledge is inner revolution. The simplicity of faith throws easily down to the slumber of blind beliefs from the sublimity of the penance : that is spiritual seeking. Religion is not the faith, but the religion of this world is, of course, faith : and for me therefore, Religion is not what appears to be the worldly religion. In that Marx is correct. Such a religion is not the Religion, it is, indeed, opium.

RANDOM REFLECTIONS

It has been said : have faith in scriptures, have faith in the words of the Lord, have faith in the Gurus. I do not ask that. I say : *have faith in the Self* : it is only by knowing the self that the contents of scriptures and the gospels of the Lord are understood and known.

He, who has no faith in himself, cannot gain anything from any of his faiths—all his faiths are meaningless.

He who cannot stand in his own feet, can achieve nothing by resorting to the others' help.

Buddha has said : Be your own lamp. Seek refuge in the self. There is no right-approach except approaching the self for refuge.

This is what I say.

One night a saint was bidding farewell to a guest-saint. The guest asked, "Night is too dark. How can I find my way ?" The former saint lit a lamp and gave it to him, and as the guest had taken the first step down the stairs, he blew off the lamp. The path was again dark, and the saint said, "*My lamp cannot light your path. For that, you require your own lamp.*" *The guest understood this and this understanding became such a lamp in his path of life as can neither* be snatched nor be blown off.

Realization is not a part of Life. It is entire Life. It has to be present everywhere : in our staying and going, in our smiling and speaking. Only then it can be spontaneous and successful.

Religion is not contained in any particular act—prayer or worship. It is a mode of existence in which whole life becomes prayer and worship. It is not a ritual It is a way of life.

In this sense, it is not the action which is religious. It is the person that is so. It is not the conduct but Life that is religious.

Liberated from the bondage of the Ego, consciousness rises above the individual and identifies itself with the universe. Just as the earthen jar limits the water and separates it from the ocean, so also the day of the ego has surrounded the person has kept him away from the Truth.

What is this ego ? Have you ever sought it. *It exists because we have not sought it.* When I retired within to seek it, I found that it existed nowhere.

In some quiet moment search within yourself : there is no ego. 'Ego' does not exist. It is just an illusion caused because of its social utility.

Just as I have got a name, similarly I have an Ego. Both these are utility values. These are not the Truth. *That which resides within me has got neither any name nor any ego.*

It is a misnomer to say that one enters the

fold of Nirvāṇa, liberation or the spirit. *One cannot enter a place which one has never relinquished.*

What happens then ?

There is, of course, no entrance in Nirvāṇa, but the world, in which we had entered, dissolves like a dream and we find us settled in the self.

This experience not the one of entering somewhere—*it is like that of a man who finds himself in his bed after a long spell of journey in the dreamland is broken.*

The realization of Truth is complete and perfect. This attainment is not gradual. This is not evolution but revolution.

Does any one gradually rise from a dream.

Well, either there is a dream, or there is not. There cannot be any middle stage.

The practice—Sādhanā—may take a long time, but the realisation takes place like a flash of lightning—in a moment, and complete. In fact, no time is consumed in its attainment for whatever takes place within the time-limit is gradual.

Sādhanā—the practice—depends upon the time-factor, but the realisation does not. It is beyond time.

For the attainment of Truth, practice of good and renunciation alone is not sufficient. It is fragmentary practice in this direction. *For*

that attainment, it is essential to rise above good and bad, attachment and detachment, the world and the salvation. Such a state alone can be called Vītarāgatā.

Vītarāga—Caitanya is the one which has neither attachment nor detachment, neither good nor bad—a state in which there is only Conscious-being—unpolluted and settled in the Self. Only in this state, Truth is realised.

We have to acquire an unconcerned and watchful state of mind. That abstract state has to be absorbed in each and every moment of our life. We should be unconcerned and watchful in all our actions—This very state is called a state of inaction in the midst of all actions. Just as one acts in a drama : he is quite aware of his acting but does not concern and lose himself in that. *He remains above all his acting even when he is in the very thick of it. One has to be and stay like that.*

If one is watchful while one is busy in the work, it is not difficult for one to remain unconcerned. On the other hand, the latter is the consequence of the former.

I am walking on the road. *If I am fully aware of my walk, I will feel that I am walking as well as not walking.* This walking is only at the physical level not on the level of consciousness.

The same phenomenon will be experienced in eating and other actions. There will then be

one nucleus within me which will be only a witness—it will neither be a subject, nor an object. More vivid the experience of this nucleus, lesser will be the sensitivity of joy and sorrow. We will then, ultimately realise that absolute and pure conscious being which is our soul.

What is Mind ? It is an accumulated concentration of what we retain from the senses. If one mistakes it for one's own self one has accorded to a slave the position of a master.

And if someone wants to realise one's real self, one will have to give up 'what' one knows and instead will have to pursue the one 'Who' knows.

What we know is our mind and through whom we know is our self.

The knower, the witness is the self. This self is above life and death—it is separate from Māya and Mukti—the bondage and the liberation. It is but witness—witness to all—to light and darkness, to the world and the liberation. It is above all dualities.

In fact, it is even above the 'self' and 'else' for it is the witness to there as well.

Once this witness is known, man's living becomes like that of a lotus—apart from the mud from which it has born and detached from the water in which it lives. Such a man keeps equanimity in all the different situations of

life—in joy and in sorrow, in respect and in humiliation because he is only a witness. Whatever happens, happens with before him and not to him. *He becomes like a mirror in which a number of images are reflected but not even the shadow of a mark is left in it when the image passes out.*

An old monk was crossing a river. Along with him was a young friend.

The latter asked as to how the river was to be crossed.

The old monk said, "In such a way that you do not wet your feet."

The young monk heard it. And like a flash of lightening something became clear and evident before him. The matter of river was forgotten but the implicit sense of the statement went deep down his heart. It became the guiding principle of his life. *He learnt to cross the river in a way that his feet did not get wet.*

The man who eats and yet is on fast, the man who, in the midst of crowd, lives alone, the man who sleeps and is yet ever awake : yes this is the kind of man one should be, for only such a man attains liberation in the world and God in the matter.

Someone has given an aphorism : "Mind should not contain the world, and the world should not occupy the mind." But if the first half of the statement is perfected, the remaining

half follows automatically. The former is the cause while the latter is effect. If the first is practiced and done, the second will be done as its natural consequence. But those who start from the second half, commit a mistake. It is not fundamental.

I, therefore, say that the aphorism is only this much : *mind should not contain the world.* Remaining one is not the aphorism but the consequence thereof. If the mind does not contain the world, *the world will never occupy the mind. That which is not contained by mind can never contain it.*

In Samādhi there is no object to be known : therefore, the state of samādhi cannot be called knowledge. In the ordinary sense, it is not knowledge. But it is not ignorance either— there is nothing 'not to be known' as well. *It is different both from knowledge as well as ignorance.* It is neither knowing nor not knowledge of any object for there is no object at all. There is only the subjectivity. Only the one that knows : only contentless consciousness.

Someone had asked from a saint : "What is meditation ?" His reply was, "*Meditation is that which is very close.*"

What is close to you ? Except for your own self, is not every thing away from you ?

It is only you who happen to be near yourself

—but the pity is that leaving it we always stay away and elsewhere from it. We all stay in our neighbourhood. Not in the neighbourhood, but in the self, that is where we have to be : this, verily is the meditation.

When you are nowhere and your mind is nowhere—even then you are somewhere : being there is meditation.

When I am nowhere, I am in myself. This is, what I mean by not being in the neighbourhood—not being away from the self. This is closeness and intimacy. Only by being there we can awake to the Truth. We have lost everything by being in the neighbourhood, it can be got back only by settling in the self.

I ask not to renounce the world but to change yourself. By rejecting the world you will not change; but by changing yourself you find that the world has automatically ceased to be. *True Religion lies not in the world-rejecting. It is not the rejection of the world but it is self-transfiguring.*

Think not about the world but about your view point regarding it. The latter has to be changed. It is because of this that there is world and there is bondage. It is this that is the bondage and not the world. *Once the outlook changes, the entire creation will change.*

Fault lies not with the world, but with ourselves—with our outlook.

The science of self-transformation is Yoga. By self-analysis, material-science attains Atom; Atomic Energy whereas Yoga attains spirit—spiritual energy. By the former the mystery surrounding the matter is unfolded and by the latter a vast world within opens itself unto us. *But the latter is more important than the former for nothing in this world is more important than the Self.*

Man has lost his balance because he knows too much about the matter but too little about the self. He has learnt how to live within the depths of ocean and in vast heights of space—but he has forgot to retire within himself . This state is suicidal, and this precisely is our misery.

Yoga can liberate us from this imbalance. Teaching of Yoga is required. Only through that, a new man can be born and the foundations of a new humanity can be laid.

Science has declared man's conquest on the matter—now he has to conquer himself. Material energy has made it inevitable for him now to know and conquer himself : otherwise this very stupendous achievement of man will spell his doom and destruction *because power led by ignorance is always poisonous and fatal.*

Science in alliance with ignorance is a force of destruction; if it allies with knowledge, it will produce such an unprecedented creative energy as can transform this earth into heaven.

I, therefore, say that man's destiny and future now are in the hands of Yoga. Yoga is the science of future for it is the science of humanity.

Conclusion : *June* 8, 1964

"One—and only one—moment of determination, complete determination is enough. A full life time without determination is immaterial. Remember that not the time, but the determination is important. Achievements of this world are made in the time-range and achievements of Truth are made in the range of determination."

What should I speak to day ?

In the evening we shall part, and the very thought of the approaching-hour is making your hearts heavy. Only five days back we had come in this solitude : who had, then, thought of going back ?

But, remember that all coming presupposes going back. There are the two sides of one coin. They are together although appear to be different. We are deluded because they appear on different occasions : but one who ponders a little deeper shall find that meeting itself is parting, that joy itself is sorrow, and birth itself is death.

Truly, difference between coming and going is very little, or should I say, there is no difference at all !

It is the same in life as well—you have hardly come that a process of going starts and what, to our minds, is staying, is merely a preparation of going.

What, indeed, is the distance between birth and death ?

But that distance, too, can be endless. if life becomes a pursuit of self-realisation, this distance can be endless.

If life becomes this pursuit, death becomes libera-

tion and although their is no much distance between birth and death but big distance between birth and liberation.

This distance is the same as between the body and the soul, between dream and reality : and this distance is maximum. No two points are farther than these ones.

The illusion that I am body is death. The realisation that I am soul is salvation.

Life is an opportunity for the realisation of this Truth. If this opportunity is properly utilised and not wasted, the distance between birth and death becomes eternal.

And these few days may mean a big distance between our arrival and departure. Is it not possible that we do not return the same as we had arrived ? Is it not possible that you return as entirely new persons ?

This revolution, if you want, can occur in a moment—five days is a long time; and otherwise even five births are not enough, what to talk of five days !

One moment of complete determination is enough. An entire lifetime is nothing without determination.

Remember that Will and not Time is important. *The achievements of this world are made in the time-range and the achievements of the Truth are made by determination.*

It is the will power that bestows one moment

with unlimited depth and stretch. In fact, Time ceases to be and Eternity remains when the will power is deep rooted.

Determination is the gate which liberates from time and connects with the Eternal.

Let your determination grow thick and deep—let it breathe in each breath of yours. Let it be alive in the memory—asleep or awake. Only through this, a new birth. takes place : a birth which knows no death. It is the real Birth. One is the physical birth which ends in death—death which is inevitable. I, therefore, do not call it true birth. *How can that be the beginning of Life which ends in death* ?

But there is another birth, which does not end in death : that is the true birth because its perfection is in immortality.

I have called you and invited you during these days to this birth. For this we had gathered here.

But our gathering serves no purpose. It is only when with the entire unity of your inner self—each of you calls, when each one of you feels this thirst and determines to quench it—then and then alone, Truth descends and transforms the being.

Truth is at hand, but we must have the determination to approach it.

You have a thirst for the Truth, no doubt.

But determination is also required : *Thirst alongwith determination becomes pursuit for self-realisation.*

What does determination mean ?

Someone asked a saint as to what was the way to attain the Lord. The saint looked into his eyes and found the thirst there. He was going to a river. He asked the person to follow him and that they would first bathe and then he would tell him. They stepped down into the river to take a bath, but no sooner had that man taken a dip, the saint pressed and caught hold of his head within the water. The man started quivering restlessly—he started to make all efforts to get free from the grip of the saint. His life was in danger. He was quite weak as compared to the saint but gradually, his latent power woke up. He was concentrating all his power in coming out of the water : and at last he had come out, because for the saint it had become impossible to keep him within the water. The man was non-plused and surprised. He could not understand the behaviour of the saint. To add to his astonishment, the saint was also laughing. Was the saint mad, then ?

As soon as the man was normal, the saint asked him, "How many desires did you have when you were in the water ?"

"Desires ?", the man chuckled, "Not desires,

but one and only one desire : that I may somehow have one breath in the air.

The saint said :

"*This is the secret of attaining the Lord. This is the determination—and with the determination had been awake all your latent powers. In this very moment of determination, energy sprouts out and man crosses to the realm of Truth from that of the world.*

By determination one crosses from the world to Truth and by this, one crosses from dream to reality.

In these moments of farewell, I want to remained this.

Determination and what more ? Yes, *constant practice.* Practice should be constant. Have you ever seen water falling from the mountains ? *Constantly falling waters have the power to break the rocks.*

If the man constantly endeavours to break the rocks of ignorance, finds one day that they have crashed to dust and given way although in the beginning it never appeared to be possible.

One certainly gets the way but one cannot get it readymade—one has to make it by one's own efforts. How dignified it is for the man ! How admirable it is that we attain the Truth by our own effort.

Mahāvīra wanted to convey this very sense by the word Śramaṇa. *Truth is attained by labour. It is not alms, it is attainment.*

Determination, constant effort and endless perseverence.

Truth is endless, therefore patience and endless perseverence are essential. That cosmic Being appears only as a result of long wait.

Those who have not the patience, can also not attain him.

This also I would like to remind in these parting moments.

And, at last a story : completely imaginary story—and yet contains complete truth. An angel was passing by an old saint. The saint said, "Kindly ask the Lord as to how much time remains when I will attain the salvation." There was a newly—initiated young Samnyāsin living nearly under a big bunyan tree. The angel asked also from that young fellow, if he also wanted to ask the Lord about his salvation. But he said nothing—he was, as it were, completely quiet and calm.

Some time later the angel returned. He told the old saint, 'I had asked the Lord. He replied that it will still take three births."

The old saint got furious and threw away the rosary and cried, "What an injustice, three births more !"

Then the angel approached the young samnyāsin under the bunyan tree. Him he told, "I had asked the Lord. He had replied that

the young samnyāsin under the bunyan tree has to pass through as many lives of practices as there are the leaves on the tree above him."

The eyes of the young monk because full of joy and he started dancing.

"*If this is so, I have attained Him. How many trees there are on earth and, in all, how much should be the number of leaves on them—and if I will attain Him after as many lives as these are leaves on this petty tree, I have almost attained Him.*

This is the ground on which the Truth is harvested.

Know then the end of the story ?

The monk went on dancing—and dancing, and in that very supreme moment got liberated and attained the Lord. *Quiet and endless moment of waiting-in-love is everything. That very moment is salvation.*

This I term as endless-wait : *and one who waits endlessly, attains everything here and now. This sort of emotional-preparation of the mental-ground is attainment itself.*

Are you prepared to wait this long ?

I am bidding you farewell at this question.

May God give the capacity so that your flow of Life may attain the ocean of the Truth : It is my wish. It is my prayer.

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